W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, OCTOBER 25, 1899

THE preaching of the next revival will be marked by breadth and richness and power. It will not be narrow; it will not be censorious. It will above all things be loyal to the truth, and to Him who is the Truth indeed. It will recognize the complexity of human life. It will seek to bring every province into captivity to the obedience of Christ, not to waste and destroy it. We cannot hope much from the preaching of men who jeer at earnest and serious students of the Scriptures, at men who have spent years where their critics have not spent hours in the endeavor to understand the forms of revelation. I have no hope from evangelists who do not see that in many ways thought has changed and is changing; that we must comprehend the difficulties of the new time, and meet them in a spirit of serious and intelligent sympathy. I have no hope from evangelists who deal largely in prohibitions and in rules. The next revival will be a revival which will in the right measure take the color of the time, speak its language, answer its yearnings, and supply its needs.

A true ethical revival will lead every man to ask the question: "Lord, what wilt Thou have me to do?" The great evil of the present day is perhaps the burning desire of everybody to improve everybody else. We all have an intense conviction of the duty of other people. We know what it is, and we are most anxious they should do it. Transfer this eagerness for reforming from your neighbor to yourself, and the work of the ethical revival will immediately be accomplished. It will never be accomplished by the imperfect criticising the imperfect. Consider your own ways and be wise. Pluck the beam from your own eye. Though every one besides in the world goes wrong, make sure that you at least go right; that your conscience, that your heart, is pure, that your life is ruled by Christ. This was our Lord's own teaching. He was not very patient of human beings censuring one another, setting one another to rights.

— REV. DR W. ROBERTSON NICOLL, on "The Next Revival of Religion."

Important Suggestions

An intelligent membership is not possible unless our church papers are circulated. The enlarged prerogatives of our laity and the new share which is being assigned them in our ecclesiastical government suggest new and urgent reasons for an aggressive effort to enlarge the circulation of our own periodicals. Unless our people keep in touch with our plans and work as a denomination by reading Methodist papers of the best type, they cannot be expected to realize their opportunities and responsibilities. Brother pastor, if you want to have an intelligent, generous, aggressive, responsive, appreciative people, see to it that they are supplied with our literature. And if you are forehanded, you will make a special effort in this direction at once. Do not, we beg you, put off your canvass till the holidays; do not let a perfunctory announcement from the pulpit suffice; be not satisfied with getting the old list of subscribers to renew. — *Central Christian Advocate.*

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THE YOUTH'S COMPANION, BOSTON, MASS.

Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor.
GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Seventy Thousand Men

It has already been proved that it would have been much better to send 50,000 men to the Philippines a year ago, as more than one military expert demanded. When all the men now under orders to the Islands shall have reached their destination, the United States will have 72,588 soldiers and sailors there, not more than 2,500 of whom will be non-combatants. Admiral Watson has, either under his command, or ordered to report to him, forty-five ships of all kinds, and 6,216 officers and men. There are two regiments and a battery on the island of Panay, one regiment at Negros, one battalion at Cebu, and two battalions at Jolo. All the rest are at Luzon. Dates have been fixed for the sailing of all the volunteers, not now *en route* or already arrived, with the exception of the Forty-eighth and Forty-ninth Regiments.

Internal Revenue Receipts

Every business day now brings in to the United States treasury a million dollars from internal revenue taxes alone. During the first three months of the present fiscal year the receipts have exceeded those of the corresponding quarter of the preceding year by $4,966,793; and by the 17th of the present month the increase amounted to $8,614,039. The receipts for September, 1898, were $21,713,386, while those for September, 1899, were $24,522,895. The largest amount ever collected from this source was $298,000,000, in 1866; but at the present rate the receipts for the present year will exceed $300,000,000. These figures are very gratifying; much more so than an analysis of the returns showing whence the principal contributions come. Of the $76,956,163 received during the first three months of the current fiscal year, $47,712,454 came from the liquor traffic, and $14,500,451 from tobacco. These two items alone show an increase of $6,817,509.

Returns from a Fighting Regiment

The Twentieth Kansas Regiment, "Funston's Own," was one of those which had plenty of hard work and hard fighting. It was in service sixteen months, and its active work was all in the Philippines. Complete returns show that of the 1,312 officers and men of which the regiment was composed thirty-three were killed or died of wounds received in battle, and exactly the same number died of disease. These figures show very conclusively that the climate of the Philippines has been much maligned. The experience of the Twentieth Kansas proves that campaigning there is very far from the terribly fatal risk we have heard so much about. No less than 475 of the men took their discharge in Manila, and a considerable proportion of these re-enlisted for further service. After this it will occasion no surprise that volunteers in plenty can be found for service in that distant field. In seven weeks from the time the first man was enlisted for the Forty-sixth Volunteers the regiment was on its way to Manila with full ranks.

Twelve Thousand Miles to Travel

Although the Western Union Telegraph Company has officially announced that it can no longer forward messages to the Cape of Good Hope, we are not likely to want for telegraphic communication. Africa is girdled with submarine cables, and is not likely to be cut off from communication with the rest of the world. The nearest route for news from the Transvaal is along the east coast to Aden at the foot of the Red Sea, thence to Cairo along the Suez Canal, under the Mediterranean to France, overland to Havre, and thence to the United States. News sent by this route must travel about 12,000 miles. The difference in time is about seven and one-half hours, so that the evening papers in the United States have accounts of all that has occurred during the day on which the paper is issued.

Alaska Boundary Agreement

After months of discussion, Great Britain and the United States have agreed upon a temporary boundary between Alaska and the Dominion of Canada. The *modus vivendi* went into effect last Friday at half-past ten o'clock. It relates exclusively to the region about the head of the Lynn Canal, and in fixing a provisional boundary line it is expressly stipulated that the claims of either party shall not be jeopardized by the agreement. Adequate arrangements are made for the protection of the rights and privileges of the citizens or subjects of either Power temporarily within the jurisdiction of the other, and travelers to or from Porcupine Creek are allowed free use of the trail without interference by the officers of the customs. The *modus vivendi* appears to be fair to both sides, and will materially reduce the local friction. Unfortunately the temporary agreement gives no promise of a speedy settlement of the vexed question. Such a settlement seems as far away as ever. By effecting this temporary arrangement, the way is opened for a reassembling of the Joint High Commission, as the settlement of the boundary question is no longer before it. That is now a matter to be determined by the representatives of the two governments.

One Billion Fish Distributed

In 1892 the Government Commissioner of Fish and Fisheries distributed 17,000,000 fish of various kinds, in order to increase the food supply of the people. There has been a gradual increase until within the last two years; since then the work of the Commission has been very greatly enlarged. The last fiscal year exceeds all others, the total number of fish of all kinds distributed having exceeded one billion. Shad, salmon, trout, whitefish, perch, cod and flounders are the varieties of which the larger part of the distribution is comprised. Anxious to prevent the lobsters from dying out, the Commission has distributed 168,000,000 during the year. Next year, if Congress will permit, the work will be still further enlarged.

Finest Troopship in the World

The war with Spain found the United States without a single ship fitted for the transportation of troops. The improvised transports came in for a full measure of criticism which they richly deserved. In the British service the troopships are under the cognizance of the naval authorities, but in our service the army provides, equips and handles its own transports. Some of the ships already fitted out have attracted much attention, but the Thomas, just finished in Philadelphia, is far and away ahead of anything ever attempted before. She was formerly the Minnewaska of the Atlantic Transport Company's service, and purchased for army use. She has galvanized steel single berths for 786 men, and can furnish sleeping accommodations for over 2,000. On the main deck is an ice machine capable of turning out two tons of ice every day; her condensing apparatus will be able to furnish 10,000 gallons of distilled water every twenty-four hours, and the cold-storage compartment is ample for feeding all her passengers. There is also a bakery, a laundry, and an apparatus for making soda water. The necessities thus amply provided for, the comfort and convenience of officers and men have been taken into account, with adequate hospital accommodations. She is now in the dry dock in New York, and

is to be ready for a trip to the Philippines early in November.

Baldomero Aguinaldo

The Filipino leader, Aguinaldo, has a brother, Baldomero; and this brother was sent to Hong Kong with $80,000. The money has been stolen, and Baldomero will be tried by a court martial which his brother has ordered. Doubtless there will be some interesting testimony as to the methods of the Junta at Hong Kong on which Aguinaldo has so long relied for arms and supplies, but the most important fact is that the loss of the money will seriously cripple the insurgents. Naturally they are not likely to obtain anything in the way of arms or supplies unless the money is forthcoming, and while the products of the most of Luzon are easily obtained, money is not so plentiful. The loss of so large a sum, together with the stringent blockade which Admiral Watson has established, ought to hasten the end of a contest which has already been too long drawn out.

Lavish Display of Force

The Queen sent a message to the House of Commons on Wednesday of last week announcing that the state of affairs in South Africa constitutes a "great emergency" within the meaning of a former act, and that she is about to call out the Militia Reserve Force, or such part as may be necessary, for permanent service. This will add 132,493 men to the army, but they will not be sent to South Africa. They will be utilized to garrison the home stations depleted by the withdrawal of troops for the Transvaal. Such large preparations for a comparatively small foe have excited much discussion. There are hints of a desire to check the ill-feeling against England which is shared by Germany and Russia, of making the most of an opportunity to demonstrate that the British army is a force with which the foes of Great Britain must reckon, and of fears that the black races in South Africa will make an attempt to regain some of their lost possessions; but no reason for the unexpected announcement has come from the Ministry. Of course the House of Commons promptly acquiesced. In spite of very severe criticisms against the manner in which Mr. Chamberlain has conducted the preliminary negotiations, the Ministry is sure of an adequate support.

Inexperienced Representative

Upon the shoulders of a man but thirty-four years old has suddenly and unexpectedly fallen tremendous responsibilities. This man is the United States Consul at Pretoria, South African Republic. Ordinarily the place is one of obscurity. The present incumbent left a position in a national bank in a country town in Ohio to represent the commercial interests of the United States at that distant point. He had no experience in the consular service, and little to recommend him for the place except the necessary political backing. His discharge of the routine duties of his office has given satisfaction to the authorities, and no fault has been found with his administration of the matters ordinarily entrusted to a consul. The outbreak of the war, and the consent of our Government to the request of Great Britain, has given into his keeping all the interests of the English residents in the Transvaal, has placed him in charge of the British consulate, made him the custodian of its records, and the protector of the lives and property of all the non-combatant English. Overtures of peace from either side must be made through him. Being a wide-awake young American, he will probably pull through all right, but the incident shows the need of a trained diplomatic and consular service.

Unusually Large Potato Crop

New England will be able to make up for a small crop of apples by the large crop of potatoes which she has gathered in. The high prices of potatoes last winter and spring stimulated the farmers to increase their acreage this year, and while the average yield per acre is not high — being estimated at 81 bushels as against 86 in 1896 — the crop will probably amount to 242,000,000 bushels, according to estimates based on returns from every large potato-growing State. The crop for 1898 amounted to 204,000,000, and that for 1897 to 174,000,000 bushels. Although the home markets are well supplied, and prices are not ruling high, the farmers who are not obliged to sell just at present will probably get a satisfactory price for their crop.

Decision against a Trust

The Supreme Court of Illinois has decided against the American Glucose Company and pronounced it guilty of a conspiracy to defraud, in that it attempted to fix the price of glucose or grape sugar and its products and by-products, to limit the amount of production with a view to maintaining a high price, etc. The issue was joined on the question of the transfer of a glucose plant which was bought by the trust in order to close it. The lower court decided in favor of the Company, but this decision is now reversed, with instructions to enter a decree to set aside the deed and to grant such further relief as may be necessary. This decision is in line with the majority of those previously rendered in States which have enacted anti-trust laws. There is very little doubt that if the prosecuting officers would do their duty, the power of the trusts would be very much less than it is now.

Venezuela's Gerrymander

The United States of Venezuela was composed of nine States when President Ignacio Andrade assumed office a year ago last February. Had he been content to let the number remain as it was, he might still be in office; but he decided to have twenty States instead of nine, and proceeded on this wholesale gerrymandering after the approved fashion. His object was wholly political, for he hoped to so arrange the divisions as to control all the political machinery of the country. Unfortunately for him, one Castro was at that very time laying his wires to be elected governor of one of the original States. His State was gerrymandered out of existence, and he started a revolution. He successfully carried everything before him, and with very little fighting made his way to the gates of the capital. The President opened negotiations with him, and tried to make terms; but Castro was so elated with his success that he scorned the offer of the office of governor and insisted that the presidential chair was his rightful due. Andrade debated, and counted while he was debating. It was the counting that decided him. His forces were entirely inadequate to cope with this victorious general, so he abandoned the capital, turning the reins of government over to the vice-president; and the way is now clear for General Castro to go through the form of an election for an office he has already won by force of arms. Venezuela is to be congratulated that her latest revolution has accomplished its purpose with so little bloodshed. She may now resume her way to a larger prosperity and a higher civilization.

Battle of Glencoe

The Boers have been defeated in their first real attempt to make headway against the British forces in South Africa. The capture of Newcastle, on the way down from Laing's Neck, opened the road to Glencoe, in Natal. Located on the railroad leading to Ladysmith and Durban (the principal port of Natal), at the junction of the short branch line to Dundee, Glencoe is a point of so much strategic importance that the British have erected substantial barracks, military offices, hospital accommodations, etc., and made it the headquarters of the Natal military police, district engineer, and public works department. To capture Glencoe would isolate Dundee and break the centre of the British line of defense. It was the thing to do, and in making the attempt the Boers showed they were awake to the importance of the place. Seizing a high hill in the vicinity, they planted their artillery and opened fire. There was nothing for the British to do but to retreat or charge. Theoretically they should have retreated, since the Boers occupied an impregnable position; but, instead of that, they did exactly what the Americans did at Santiago, and pressed the fight straight home. The Boers outnumbered the British, the country was the kind they delight to operate in, and their artillery was more than a match for the enemy's guns. They fought as well as undisciplined troops can be expected to fight, but they could not stand the furious onset of the charge, and were compelled to retreat, suffering heavy losses in men and guns. The British also lost heavily, but the victory was worth much more than it cost. It will have an immediate effect, and will immeasurably strengthen their position in South Africa. The Boers, since the battle of Majuba Hill in 1881, have believed themselves invincible, and had but poor opinion of the fighting capacities of the British. They have been talking of occupying Cape Town by Christmas time, and relying on material assistance

along the way. Unless they speedily recover the advantage they have lost, most of the fighting is likely to be done within easy distance of the Transvaal boundary lines.

Interstate Commerce Law

There has been much disappointment that the interstate commerce law has failed so completely, at so many different points. It has been found vulnerable time and again, until it is but a thing of shreds and patches. It has remained for a municipal judge in Maine to discover the remarkable invulnerability of this law when it touches the liquor traffic. A carload of liquors, brought into the State for sale in defiance of law, destined for Lewiston, was side-tracked at Auburn (just across the river). It was seized by the authorities, but the municipal court promptly ordered it returned to the railroad on the ground that it is not subject to the State law until actually delivered to the consignees. Thus the interstate commerce law, which has been invoked in vain to protect the interests for which it was passed, is suddenly discovered to be a mighty ally of the illegal liquor traffic. For the effect of the decision is to prohibit the seizure of liquors from cars until the seals of the cars are broken and the liquors actually delivered. The question has still to be passed upon by the higher courts, but there is not much hope in that direction.

Conference in the Interests of Seamen

The various societies interested in the welfare of seamen of the navy and merchant marine have sent representatives to Boston for a conference to consider plans for more efficient work in behalf of the men of the sea. Questions relating to the legal, moral and religious sides of the subject will be discussed by those who have given much study to them, and who have had large experience. New Orleans at the south, and Montreal at the north, will confer with the maritime cities of the Atlantic and the chief ports of the Great Lakes. The expenses of the meeting, to the amount of $450, have been guaranteed by the Congregational, Baptist and Protestant Episcopal churches of this vicinity. A banquet at the American House on Tuesday evening was followed by the formal opening of the conference at the rooms of the Boston Seamen's Friend Society on Hanover Street. Public meetings will also be held in the First Baptist, Trinity and Old South churches, on Wednesday, Thursday and Friday evenings, to be addressed by speakers distinguished in this line of work.

Admiral Dewey Cancels Engagements

The Admiral was to have left Washington for Atlanta on Monday, but by the advice of his physicians he decided not to go, and all his engagements are canceled. There does not appear to be any cause for anxiety as to his health because of this action. It is too much strain to endure the festivities with which a visit to any city is attended. Were they confined to a single day, they would not be so trying, but they run on for two or three days, and the acceptance of one invitation is the signal for many more to be showered upon him. The Admiral has been very generous in the matter, but he was obliged to draw a line somewhere, and he decided to draw it now. The house for which subscriptions to the amount of $50,000 were made, has been selected in Washington. It is fitted, furnished and decorated, and the Admiral is impatient to take possession. The Secretary has issued orders assigning him to special duty in the Navy Department, and he has duties in connection with the Philippine Commission — four of the five members of which are now in this country. After the services which he has rendered, the country owes it to him to assent gracefully to his wishes and to allow him a respite.

Supplementary Estimates

The British Minister of War has submitted supplementary estimates of the cost of sending an additional army corps to South Africa and the maintenance of the reserves. The House of Commons was asked to vote $40,000,000, which it did, on Monday, by a vote of 336 to 23. This brings the war expenses for the year to $606,025,000; but as the British revenues have increased $15,000,000, the amount just voted will be raised by a temporary addition to the floating debt. When the war is over, the bills will probably be sent to the Boers to settle. There are 30,000 British troops either in, or on their way to, South Africa, and 47,000 more will be sent there with all convenient speed. This force will be none too large, for there are more than three million natives with which Great Britain may have to reckon, in addition to the armies which the Boers of the Transvaal and the Orange Free State have assembled. The extent of territory is considerable, and at the present time two campaigns are being carried on which are separated by two hundred and fifty miles. The battles fought thus far have been exceptionally fatal, especially to the British officers engaged. The latest reports make it appear that the beginning of the war and the beginning of the end are one and the same thing, but it is far too early to make any satisfactory predictions as to the length of the unfortunate contest.

Activity in the Philippines

The Filipino stronghold is at Tarlac. Here Aguinaldo has his capital. Towards this point the northern army, under Generals Lawton, MacArthur and Wheaton, appears to be making its way as fast as circumstances will permit. San Isidro, on the Rio Grande, is reported to have been selected as the base of supplies. Being accessible by water is a great advantage, and the preparations already made indicate that there is a good deal of work to be done before any real progress will be made towards the north. Porac has been captured and re-captured, only to be abandoned because there was not force enough at hand to hold it. The insurgents scatter with a rapidity that is only exceeded by the speed with which they betake themselves to one of our abandoned outposts. Everywhere the cry is for more troops in order to hold the ground as fast as it is taken. Schwan has driven them to the south from Manila, but they reappear as soon as he is out of sight. The line of advance towards the north appears to be maintained. Lawton pressed his way to Arayat, thence to Cabalo, only ten miles from San Isidro, reaching the latter place on Saturday. Gen. Otis declined an offer to buy off the insurgent general, Pio del Pilar, and refused permission for certain members of a native commission to confer with him (Otis) concerning overtures for peace. The steamers Sherman and Elder have arrived with re-enforcements, and other transports are due soon. The 51st Iowa has arrived at San Francisco, and the last of the State regiments will soon be mustered out. Major Howard, son of General O. O. Howard, was killed on Sunday while on board a launch in the Rio Grande. As a rule, the list of casualties is very small in all the engagements. The New Orleans sailed for Manila on Saturday, and other vessels are fitting out.

Events Worth Noting

Martial law has been proclaimed in the United States of Colombia, and the insurrectionists are making considerable headway.

Australia is angry because Great Britain has bought 5 000,000 pounds of canned beef in the United States for use of the troops in South Africa.

After eleven trials the Columbia succeeded in winning the only three races in which the course was covered within the prescribed time, and the Shamrock must go back to England without the America's cup.

Judge Lacombe has dismissed the writ of habeas corpus in the case of ex-Captain Carter of the army and remanded him to the custody of the military authorities. His lawyers have entered an appeal, and the case is likely to find its way to the Supreme Court before it is settled.

There are rumors of impending trouble at Samoa, and a renewal of the proposition that Germany, Great Britain and the United States each take one of the three principal islands into its own custody.

Col. Funston, of the 20th Kansas, will be mustered out with his regiment on Saturday, and will then proceed to Washington and accept an appointment as Brigadier General of Volunteers. He will return to the Philippines very soon.

During the last sixty days over 2,000 Spaniards have arrived in Cuba. They say it is impossible to earn a living in Spain, and that the Spanish Government is assisting men who wish to emigrate to Cuba. Some have found employment in the mines, and others have been hired by merchants in the principal cities.

Before the Industrial Commission, now sitting in Washington, it was admitted by the officials on the Tin Plate Trust that Judge Moore was given $10,000,000 in stock for organizing the trust. Tin plate was then selling at $2 65 a box; it is now quoted at $4.65.

KEEP UP THE AVERAGE

RALLY day in the Sunday-school is a very good institution. It helps to bring in the loiterers after the summer vacation — a kind of truant officer. It helps to get officers and teachers out of ruts, and sets them to thinking about lost scholars and those who ought to be scholars. It helps to bring new material into the school. But it is only one Sunday in the year. It is much more important to look after the attendance on rainy days and sunny days, and to keep up the average. There are many more rainy days than rally days in the year, and each day's attendance counts in the average. One day's rally with big attendance counts for little if the school drops back at once to the old numbers. Three hundred present on Rally Sunday, and one hundred and fifty the Sunday following, does not pay for the labor. Keep up the average.

There are other departments of work in which the church depends too much on rally days and too little on keeping up the average. Special meetings are a kind of rally day service. Send for an evangelist, announce a week of special meetings, put on high pressure, and get things waked up; then drop back into the old ruts, leaving the awakened sinners and reclaimed wanderers to go their ways. It is well to rally the people even for a single week; it is much more important to keep up the average for fifty-two weeks of the year.

Too many churches depend on a rally Sunday to bring up the finances, and find it agony Sunday. Let things go all the year till just before Conference, then spend the whole time of morning service begging the congregation to pay their debts, when they ought to be worshiping! Better keep up the average all through the year. Spurts may produce some results, but steady work pays best in all departments.

GETTING THINGS READY

REVIVALS are not spontaneous. They neither come down from heaven nor do they spring up from the earth. There is not much either in morals or religion that is really spontaneous. For the most part, even an ordinary revival takes a good deal of planning and persistent, well-directed, hard work. The first person that needs to get ready is the pastor himself. If he does not prepare, there will be no revival, unless some earnest, faithful, loyal souls take up the work and go about it quite irrespective of him. Sometimes this is done, but it is exceedingly hard for the church to win souls and carry on revival work if they must overcome the inertia of an indifferent pastor.

The pastor that is worthy of that name, when he sees the need of revival, will commence with honest and thorough heart-searching, and if he finds there is anything in heart or life that is not pleasing in the sight of God, or if he finds anything that obscures his vision of the mercy-seat, or hides the face of the Master when he offers prayer, he will cast it off and have done with it forever. The soul that is bent on being like Jesus, that is fully determined to walk in all the ways of holy obedience, will not dally with even doubtful things, much less will he tolerate anything that is sinful in thought, word, or deed.

When the pastor takes this attitude, and completely surrenders himself to God, then and not till then may he lift his heart and hands to the Giver of all grace with the expectation that rich and abundant blessings will come to refresh and fill his soul and prepare him for the work of revival. Above all things else the thing to get ready is the pastor's heart. If that is right, if it is made clean and pure, if it is filled with the abiding presence of the Holy Ghost, there will most certainly be a revival in connection with such an experience. Humdrum preaching will give place to a fresh, warm presentation of gospel truths, and both saints and sinners will feel their power.

What a blessed thing it would be if all our pastors might come to realize that the initiatory work in every real revival must begin in their own hearts. To get the heart right may cost repentance, reconsecration, humiliation, confession, self-sacrifice, self-abnegation, and heroic service, but when the heart is right there will surely be a revival. Get things ready, get the heart right, and so win the victory.

"Mental Haziness"

THE following letter from Warren O. Kyle, Esq., of this city, an honored counsellor-at-law and a member of the Wesleyan Association, is so clear in conception and so luminous in expression, that we have secured his consent to its publication, believing that it will help to remove the confusion which still exists in the minds of some good people.

Boston, Oct. 18, 1899.

DEAR DR. PARKHURST: In my mail this morning I find leaflet containing McLennan's open letter to you and the editorial comment of *Northwestern Christian Advocate*. I have read the leaflet with care, and I am impressed with the pitiful blindness and incapacity therein displayed. Schell's self-condemnation lies in the contract, which is not denied by anybody. You have clearly pointed out that the existence of that contract while he held the position he declines to resign convicts him at least of moral blindness or mental obtuseness too dense and profound for useful service in the office he holds; but the painful significance of the Schell controversy, to my mind, lies not so much in his continuance in office, for reasons no uninstructed layman can understand, as in the revelation of utter inability to grasp the real points involved. It is a waste of time to argue with a man who can write the propositions with which McLennan concludes his letter. If there were only one such man, he might be notable as a curiosity, though not important; but when you consider that the key to the whole situation is such mental haziness among many men of high position who are undoubtedly good and sincere, the matter becomes of such vital importance to the church as to demand the serious consideration of all thinking Christians. What is there in our Christian education which so confuses the mental processes as to make some men undoubtedly sincere in spiritual aspirations unsafe guides in questions of practical morality?

Laying aside every point in controversy, and looking at the contract alone, is it true that Christians as a class are less acute in their perception of the moral bearing of it than the average man of good common sense? And if so, why, and what is the remedy? Is the charge that ministers as a class lack judgment in practical affairs as true as some comments on the Schell affair would indicate? If these things are true, the wonder is not that the church fails to apprehend so many men of intelligence, but rather that in spite of these impediments she keeps her place among social institutions. The question of the individual fails to hold the interest. He will meet his reward, and we need not be impatient about the conduct of affairs for which we are in no sense responsible. We may well be deeply concerned, however, about the moral obtuseness which seems to require demonstration of the plainest axioms of conduct, and ask how under Divine guidance we may work over a certain prevailing religious sentimentality into a practical living faith.

It is hardly necessary for me to assure you of my cordial sympathy and support. You have done a splendid service in presenting in the most striking way questions of vital importance. Don't be worried by the puny attacks and dirty tricks of your opponents. You have the support of the great majority. If it were not so, the church could not live a month. You are all right. Don't defend yourself.

WARREN OZRO KYLE.

A Modern Elijah Gone

HORACE L. HASTINGS, of this city, the well-known evangelist, editor, writer, and publisher of religious tracts, died in Goshen, Oct. 21, of typhoid fever, aged 68 years. At the age of eighteen years he commenced to preach the Gospel, and in highways and byways, in theatres, tents, churches, wharves and steamships, wherever he could find people to listen, on both sides of the sea, uncounted thousands have heard him. He has written hymns which have been sung around the world. In 1866 he issued the first number of *The Christian*, an excellent devotional monthly, which he has edited for more than thirty years. In 1866, also, he began perhaps the most comprehensive and influential work of his life in the preparation of a series of "Anti-Infidel" tracts, the most noted of these being the lectures on "The Inspiration of the Bible," and "Will the Old Book Stand?" Over two carloads of this tract were distributed by Moody during the World's Fair at Chicago. The "Anti-Infidel Library" has had a very large circulation in Europe, and it is estimated that eight hundred tons of the writings of the deceased have been distributed during the last forty years. While not a critical scholar, Mr. Hastings read up his subjects thoroughly, and possessed marked ability for the strong and forceful putting of accepted truths. It is impossible to measure the compass and reach of his life-work.

Mr. Hastings was a plain man of God, severely simple and unostentatious in his manner of life. He was a striking figure, and would attract attention anywhere as an unusual man. Tall and rather portly, with long flowing hair and beard, he looked like the prophet and patriarch that he was. He was an Elijah coming and going at will as he felt called of God. When the writer was stationed at Garden St. Church, Lawrence, he appeared at the parsonage door just before service and offered to preach that Sunday morning. His kind offer was accepted, and he preached with warmth and power and withdrew as soon as had concluded his sermon, declining to receive any courtesies

or consideration. When the good that men have done is measured in God's unerring scales, it will be found that this humble man's life-work bears favorable comparison with the most conspicuous laborers in the Master's vineyard. A wife, two sons and a daughter survive him. Miss Mary Hastings, of Pachuca, Mexico, so long a successful and greatly beloved representative of the W. F. M. S., who died Aug. 15, 1898, was his sister.

That Loan of Trust Funds

OUR editorial of last week upon the case of Dr. Curts was written on the basis of the resolutions by the Rock River Conference, which we printed. Since then the Board of Managers of the Freedmen's Aid and Southern Education Society have met and taken the following action:—

WHEREAS, At the adjourned annual meeting of this board, which convened Oct. 10, 1899, in Cincinnati, Ohio, the finance committee presented an extended report concerning a loan of $6,000, made by Rev. Lewis Curts, D. D., treasurer of this society, from the Gilbert Academy endowment fund, to Rev. John M. Caldwell, D. D., and secured by mortgage on real estate, which report included statements made to said committee by Lewis Curts, D. D., J. M. Caldwell, D. D., and George B. Johnson, cashier Western Methodist Book Concern, each being made orally and then submitted in writing, wherein the following facts appear in connection with said loan:—

1. That the treasurer received one hundred and eighty ($180) dollars, designated as a "gift," as a "present," as a "commission," or in "consideration of many kindnesses;"

2. That after retaining said money for some time, he turned it into the treasury, requesting that it be credited as a "bonus" to the Gilbert Academy endowment fund on the books of this society;

3. That on May 31, 1899, Dr. Curts asked Mr. Johnson if he could make an entry on the books and give him a receipt therefor, both bearing date Jan. 28, 1899. The cashier said he could not do this, and then, at the request of Dr. Curts, he made an entry on the books of the Society, setting forth that the $180 was a "bonus" on account of said loan, which entry is dated May 31, 1899, being the day the money was turned into the treasury;

4. That it had been determined to hold a meeting of the finance committee to investigate the transaction, and before Dr. Curts had knowledge of the intended call, he requested that the finance committee be called together that he might make a statement of the facts in connection with the placing of said loan;

5. That on careful examination, said statements made to the committee on finance are not found to conflict with each other, so far as regards the paying and receiving of said $180 nor so far as regards the other facts material to the case;

6. That the treasurer voluntarily made confession of his official doings in the matter of the Caldwell loan, expressing his surprise that he should ever have considered receiving or allowed himself to receive a sum of money under such circumstances and official relations, and his contrition and humiliation at this error of judgment and official wrong-doing; and,

WHEREAS, the treasurer, having full knowledge of the statements presented by the finance committee, addressed the board in person during its present session in regard to the transaction, confessing and grievously deploring his offense; therefore,

Resolved, 1. That this board is greatly surprised and deeply grieved that such official transaction could have taken place.

2. That the $180 turned into the Gilbert Academy fund as a bonus by Rev. Lewis Curts, D. D., be returned to him, as we do not recognize that we have any rightful claim thereto.

3. That while we commend the open confession made by the treasurer, and recognize and appreciate his intention and effort to make restitution of the said $180, and while we deeply sympathize with him in the sorrow and humiliation he so freely confesses, nevertheless we are compelled to condemn his official conduct in this transaction.

4. That it is due the church, as well as the treasurer, to state that he exercised proper care in requiring ample security for the loan of $6,000.

5. That while we feel compelled to give the foregoing expression of our condemnation of the official act of the treasurer in the matter passed upon, we remind our people of Dr. Curts' fidelity through long years of service in the church, and ask for him their charitable consideration in this transaction.

6. That the president of this board is hereby requested to convey to Dr. Curts the conclusions herein expressed.

In any case this is a most lamentable affair. It certainly assumes profound mental or moral stupidity on the part of Dr. Curts to suppose that he could have failed to see the true nature of his action. If this was the case, he is not fit for official position; and if it was not the case, the only relieving feature in the matter lies in the speedy repentance and confession. In any case his re-election as treasurer of the Society, which is announced, is an act of great unwisdom under the circumstances both in its bearings on the Society's interests and as unpleasantly suggestive of a deficient sense of the honor which the church is supposed to demand in its officials. The case is probably not finally disposed of, as Dr. Curts is responsible to the Book Committee as well as to the Board of Managers of the Freedmen's Aid.

PERSONALS

— Dr. M. C. Wilcox, of Foochow, China, is issuing a history of the United States in Chinese.

— The Nashville *Christian Advocate*, in noting a recent visit of Bishop Andrews to that city, says: "Such men as he are the glory of the churches."

— Dr. Charles A. Crane of Boston and Dr. Frank Crane of Chicago mourn the loss of their mother, who recently passed away at the age of 74 years.

— Rev. Dr. W. F. McDowell, the new secretary of the Board of Education, has made a very fine impression in his official visits to the Fall Conferences.

— Bishop Galloway of the Methodist Episcopal Church, South, has just celebrated his fiftieth birthday and the thirtieth anniversary of his marriage.

— Bennett E. Titus, the popular business manager of the *Northern Christian Advocate*, was elected a lay delegate from the Central New York Conference.

— Bishop Hartzell has shipped three printing presses to Africa: one goes three hundred miles into interior Angola; one to Inhambane, on East Coast; one to Monrovia.

— Dr. A. R. Cronce, formerly of the St. Louis Conference, and more recently pastor in Fulton, Ill., has been transferred to Newark, N. J., and stationed at Summerfield Church.

— Mr. Philo G. Noon, son of Rev. Dr. Alfred Noon, has been elected assistant superintendent of the Little Wanderers' Home in this city, and will enter upon his duties immediately.

— Mrs. Martha Patterson, the only surviving child of the late President Andrew Johnson, was received into the Methodist Episcopal Church, South, at Greeneville, Tenn., on a recent Sunday.

— The golden wedding of Dr. and Mrs. O. N. Hartshorn will be celebrated at Alliance, Ohio, Nov. 1. Dr. Hartshorn was founder and for forty-one years president of Mount Union College.

— Fred. O. Brown, president of the Chicago Northern District Epworth League, goes to the Philippines as a member of the Forty-seventh U. S. Volunteer Infantry, and while in Manila will act as a missionary among the soldiers.

— Rev. Dr. J. D. Phelps, of Genesee Conference, and for the last five years pastor of Plymouth Church, Buffalo, has been elected one of the financial secretaries of Syracuse University.

— In addition to his other legacies, which have been noted, it is announced that the late John H. Sessions, of Bristol, Conn., left $10,000 to the Missionary Society of the Methodist Episcopal Church.

— Chancellor Day has been appointed a member of the College Convocation Council of the University of the State of New York. He takes the place made vacant by the departure of Benjamin Ide Wheeler, of Cornell University.

— After serving for four years as president of the University of California, Rev. Dr. George W. White has returned to the pastorate, having been appointed at the recent session of the Southern California Conference to Pomona, one of the leading charges of the Conference.

— Rev. George Hughes, D. D., editor of *Guide to Holiness*, is deeply bereaved in the death of his oldest child, the wife of Rev. D. O. Ernsberger, of Gulbarga, India. The *Christian Advocate* says: "She died as did that woman in the Old Testament, who named her son, as she was passing away, Benoni — 'son of my sorrow.'" She leaves four little children.

— The clerical representatives from the Board of Managers to the meeting of the General Missionary Committee are: Rev. Drs. J. F. Goucher, J. M. Buckley, H. A. Butts, S. F. Upham, A. K. Sanford, W. V. Kelley, C. R. Barnes; and the lay are: Charles Scott, H. K. Carroll, E. L. Dobbins, J. S. McLean, E. B. Tuttle, G. J. Ferry, J. F. Rusling. They were elected Oct. 17.

— Rev. Theron R. Green, D. D., of the Central New York Conference, has been appointed one of the financial secretaries of Syracuse University. Dr. Green leaves a second pastorate in Cazenovia to assume this responsible position.

— Dr. H. E. Wells has been appointed assistant in chemistry in Wesleyan University. He was graduated in 1894 from Middlebury College, where he spent the following year in graduate study. He then went abroad and studied for two years in Leipsic, where he received his doctor's degree. Last year he was engaged with Prof. Atwater for a part of the time in the food investigation at the New York State Hospital for the Insane.

— Merritt C. Beale, of Roslindale, who has accompanied Bishop Hurst to all of his Fall Conferences as his secretary, writes: "Last Saturday (Oct. 14), at Huron, S. D., the Bishop was treated with very marked courtesy and consideration by the mayor and committee of citizens to receive President McKinley. He was taken with the President and Cabinet officers to the little carpeted speaking-stand beside the track. The President was introduced to the crowd by the mayor, and spoke. After this the Bishop introduced him to the clerical and lay Conferences, to whom he instantly spoke heartily and aptly, adding a wise and appreciative word for 'all the churches.'"

— The editor of the *Western* thus refers to Bishop and Mrs. Walden: "Bishop and Mrs. Walden have a few more gray hairs than when they left us for Europe two years ago. But for every such token of advancing years they have a dozen friends to welcome them to America again. They hastened back from New York to spend a day with their daughter in Troy, Ohio, Mrs. Rev. Stanley O. Royal, and then came on for the Bishop

to officiate at the funeral of Mrs. Dr. Rust. Last week they were the guests of Mrs. Bishop Wiley, and participated in the anniversary meetings of the Cincinnati Branch of the Woman's Foreign Missionary Society."

— Rev. T. W. Bishop was one of the guests of Rev. Dr. Faunce at his recent inauguration as president of Brown University.

— The address of Miss Clara M. Cushman, who is working on the itinerary of the W. F. M. S., is 20 Richmond St., Newton.

— The East Tennessee Conference elected Rev. Judson S. Hill, D. D., president of Morristown Normal College, a delegate to the General Conference by nearly a unanimous vote. As this is a colored Conference and Dr. Hill is the only white member, his election shows a broadness of view and is a mark of appreciation which is agreeably significant.

— We learn from the New York *Christian Advocate* that "Rev. Henry Graham, of Schenectady, N. Y., is lying in the Methodist Hospital of Brooklyn suffering from an injury received on board the steamer 'Servia' while returning from Europe, whither he had gone for the benefit of his health. One day during the voyage he was on deck, when a great wave came aboard, careening the ship, and threw him heavily upon his right side. His right wrist was broken and his hip severely injured."

— The following ladies of the New England Branch, W. F. M. S., left Boston on Monday to attend the General Executive meeting at Cleveland, O: Mrs. L. A. Alderman, secretary; Miss Pauline J. Walden, publisher *Woman's Missionary Friend;* Mrs. O. W. Scott, editor *Children's Missionary Friend;* Miss Mary E. Holt, treasurer; Mrs. C. S. Nutter, superintendent Young Woman's work; Mrs. H. H. McDuffee and Miss C. A. Richardson, delegates; and Miss Effie Young, missionary to China.

— South Boston Methodism loses a most devoted supporter and generous giver in the death of Mr. R. H. Barham, Oct. 17, at the age of 81 years. Mr. Barham was a member of St. John's Church, but the other Methodist churches in South Boston received substantial aid from him. It was largely through his munificence that the Dorchester St. edifice was made possible. Funeral services were held at the Dorchester St. Church, Oct. 20, Rev. Dr. R. L. Greene in charge. Addresses were made by Presiding Elder Perrin, Dr. J. H. Mansfield, Rev. A. H. Nazarian, Rev. Jesse Wagner, and the pastor, Rev. William Full.

— The *Western Christian Advocate* presents a fine portrait of President J. W. Bashford, of Ohio Wesleyan University, on its first page, and says of him: "It was an auspicious day for the University when he entered its halls. The inspiration of his personality thrilled students and drew the people. Endowments grew, buildings sprang up, faculties increased, students thronged the classic shades. Showers of blessing fell upon teachers and scholars and citizens. When he was temporarily laid aside, it was as if every house had lost a member. When he came home improved in health, joy-bells rang in every heart. We safely confide our children to his care. If they copy him, their model is worthy."

— Rev. Sherman T. Westhafer, pastor of Richmond Ave. Church, Buffalo, N. Y., has been released from that pastorate. Though not now seriously broken in health, by the advice of his physician to either lighten his work or take a few months' rest, Mr. Westhafer has decided to recruit his strength a d fulfill a long-cherished desire to visit Europe and the Orient. Mrs. Westhafer will sail with him some time in November. The year and a half of his pastorate at Richmond Ave. has marked great progress for the charge. The membership has been increased by over two hundred, and the benevolent collections this year were the largest ever taken there. The pastor retires with hosts of friends, who greatly admire his ability and will always remember him kindly and follow him with their prayers.

— The *St. Louis Christian Advocate* of the Methodist Episcopal Church, South, says that Bishop O. P. Fitzgerald had a severe fainting spell recently, when grave fears were entertained that he would not recover. He has rallied, however, and is improving.

BRIEFLETS

A large amount of church news, already in type, is unavoidably crowded out this week. All will appear in the next issue.

The General Missionary Committee will meet at Foundry Methodist Episcopal Church, Washington, D. C., on Wednesday, November 15, at 10 A. M.

A man can never be said to have failed so long as he has a chance to try again.

We shall publish next week the promised address from President Warren on "The Correlation of Studies: A Parable Story."

Weak Christianity, like a vine, depends upon external authority for support. Strong Christianity, which demands only internal authority for its assurance, is like a tree, self-supporting and deep-grounded against assault.

Seldom have we published a contribution of more weighty and practical significance to the missionary cause than that which appears in this issue from the pen of Bishop Cranston. The Bishop is rendering the cause most valuable assistance with his pen.

It will be remembered that the semi-annual meeting of the Bishops will be held in the Church of the Covenant, Philadelphia, beginning Nov. 1.

A very suggestive and timely pamphlet is that which comes to our table written by Prof. J. M. Barker, Ph. D., of the School of Theology of Boston University, on "The Uses of Wealth." Dr. Barker deals as a wise specialist with this important and urgent subject.

Bishop Morrison, of the Methodist Episcopal Church, South, during the session of a recent Conference at which he was presiding, said: "Every Methodist preacher should be an evangelist, and it is a mistake when one surrenders to the idea that he is not an evangelist. If I were a Methodist preacher, and the time came when God would not honor my ministry by converting souls without my sending for some other man to do it, I would surrender my commission and ask the Conference to let me out into some other work. Every preacher is a God-appointed evangelist."

Rev. Charles Tilton, pastor of Highlands Church, this city, announces the intention of the officiary of his church to change the name to "The Gilbert Haven Methodist Episcopal Church." In the Highlands Church *Beacon* of Oct. 21 appears a declaration of this purpose, with interesting letters of approval from Rev. W. I. Haven, D. D., and Mrs. Mary Haven Thirkield; also a letter from Rev. Joseph P. Kennedy, of Belmont Church, Malden, in which he says: "We of the Belmont Church have decided not to change the name of our church." This makes the way clear for this church to appropriate the honored name in question, and it is certainly fitting that there should be one church in our city which especially commemorates the most worthy representative in New England Methodist history.

While in hearty sympathy with Mr. Moody in the series of meetings which he is holding in various parts of the country for "the deepening of the spiritual life," assisted by Rev. G. Campbell Morgan, of London, as chief speaker, we cannot refrain from expressing surprise at the attitude of both Mr. Morgan and Mr. Moody in the matter. Each speaks as if Mr. Morgan had made a new and remarkable discovery of truth; whereas, as every Methodist must attest, he is only presenting the simple doctrines of holiness, or sanctification, or perfection, which have been the staple preaching of our pulpits during our entire denominational history. It is quite surprising, when one thinks of it, to note the measure of truth which other churches have appropriated from our Methodist standards.

The call of women to Congregational pulpits and pastorates, particularly in England, where there is greater tenacity for traditional beliefs and customs, is a noticeable and notable event. It shows that in religious denominations, when the point of prejudice is once passed, extreme action is quite likely to take place. Within the memory of the writer, women of that denomination in New England were sternly prohibited from any participation in the devotional meetings of the churches; and feeling was very strong and intense upon this subject. Paul was accepted as an inspired teacher. Next to the cardinal doctrines the people were taught: "Let your women keep silence in the churches, for it is not permitted unto them to speak;" and, "I suffer not a woman to teach." And when Methodism came into New England and with its ardent evangelism unloosed the tongues of women in the churches, Congregationalism was greatly scandalized. But now Congregationalism has gone beyond the Methodist Church in opening its pulpits and pastorates to women!

No General Cabinet Meeting

FOR several days the report has been current that Bishop Ninde had revoked the call for the General Cabinet meeting which was to assemble at Toledo, O., the 24th inst. This declaration has been everywhere received with profound amazement and disappointment. The *Michigan Christian Advocate* of Detroit, the home of Bishop Ninde, said (it was supposed with authority), in publishing the announcement that a Cabinet meeting had been called: "The call will give general satisfaction. Matters that have agitated the church for weeks past will be reviewed, and, as we believe, wise conclusions will be reached."

It was perfectly natural, therefore, that the church and Epworth League, who have been so greatly afflicted over the Schell case, should look to this Cabinet meeting for relief. Some explanation will, we trust, be promptly made. As we would not prejudge or misjudge those who are responsible for right action in this case, we suspend judgment until further information is obtained. The following telegram from our representative living at an important Methodist centre, received as we go to press, suggests a possible reason: "It is asserted that Bishop Ninde canceled the Cabinet meeting with the understanding that the Board of Control will be convened, provided Schell declines personal appeal to resign."

OUR CHICAGO LETTER

"QUÆRO."

WHEN Chicago was celebrating by triumphal arches, gaily decorated buildings, brilliantly lighted streets, magnificent trade and labor processions, and feasts of soul and reason, a few days ago, Rock River Conference was convened in its sixtieth session in the city of Rockford, one hundred miles away. There was no friction between the two. Bishop John F. Hurst presided for the second time over the sessions of the Conference. Eighteen years ago, in the same city, he presided for the first time. The secular press has given wide publicity to the doings of the Conference. It is painful to admit that in certain things, said and done, it was the saddest and the most remarkable Rock River Conference ever held.

* *

The General Conference was memorialized to remove the time limit from the pastorate; to make the presiding eldership elective; to limit the office of the Bishops to eight years; to define more specifically the duties of general secretaries and agents. There was no discussion of the memorials and little interest in them. They were passed, almost unanimously, as instructions for the delegates, lay and ministerial.

The standing committee reports, save one, were railroaded through, as usual. The resolutions of the committee on Temperance, scoring Attorney General Griggs and condemning President McKinley, by name, for their attitude on the army canteen, were discussed at length, recommitted, fought over, and passed — to the Conference Minutes.

* *

The great interest in the Conference centered about the Curts and Caldwell transaction. The smoke has cleared away. It is possible to see things clearly and fairly at this writing. Dr. Curts has been an esteemed and honored member of the Rock River Conference for many years. He has filled some of the best pulpits. He has been presiding elder. Dr. Caldwell has been identified with Chicago churches for the past twenty-five years. It was under his pastorate that Oakland Church and the South Park Avenue parsonage were built. He is now presiding elder of the Chicago Western District.

Dr. Caldwell wanted to borrow $6,000 on the security of 1,600 acres of Nebraska land. He asked Dr. Curts if he could get him the money. He offered 6 per cent. interest and 3 per cent. commission. The loan was finally made out of the loan fund of the Freedmen's Aid Society. The 3 per cent. was paid to Dr. Curts. This loan was made late in January. Some time afterwards Dr. Curts paid the amount of the commission into the treasury of the Society. He did this before he knew that any facts concerning the transaction were public. This, in substance, was the written statement signed by Dr. Caldwell and read by Dr. Curts to the Conference in executive session.

Dr. Curts asked to read his statement before a committee, in open Conference or in executive session, as the Conference might decide. It was voted to hear him in executive session. In his statement Dr. Curts frankly acknowledged that he had done what he ought not. He confessed in broken words, with tears streaming down his face, that he had grievously wronged the church and his brethren. "But, brethren," he said, "I have done all in my power to make reparation and to undo the wrong. I leave myself in your hands." Almost immediately, Dr. A. C. Hirst, of Centenary Church, rose and offered a resolution of confidence in Dr. Curts, which was voted without opposition.

Up to this time, Dr. Caldwell had not admitted that he had done any wrong; and in the statement read there was nothing reflecting adversely upon him, unless by inference. It was voted, on motion, that the Conference be permitted to question Dr. Caldwell. And then occurred a scene that for injustice, for illegality, for insanity, for unchristian spirit, has never been equaled in the annals of Methodism. The effort was made by questions to compel Dr. Caldwell to acknowledge that he had done wrong. Only when some one moved to adjourn, did the Conference come to its senses.

At a meeting of twenty or thirty of the Conference on the following day, a committee of five was appointed to wait on Dr. Caldwell and request him to ask for a committee of inquiry. Dr. Caldwell was told that if he did not ask for the committee, the Conference would request it. Dr. Caldwell asked for the committee. Dr. Little was made chairman of the committee of five. In the meantime the election of General Conference delegates occurred. Dr. Curts was elected, and left immediately for one of the Iowa Conferences. From there he went to Cincinnati. He had taken his written statement with him. The committee of inquiry reported its inability to get Dr. Curts before it, and asked the Conference to wire him to return and to bring with him his statement. This was done, and Dr. Curts returned. On the last evening the Conference finally expressed its action in the series of resolutions which were promptly published in last week's issue of ZION'S HERALD. There are many who believe that the Conference ought to have asked both Dr. Curts and Dr. Caldwell to resign their offices. That feeling is growing.

* *

The Bishop then read the appointments, and Conference adjourned. No invitation for the next session of the Conference was received. The presiding elders were appointed the committee to select the place. There is a growing feeling in the Conference that all the sessions ought to be held in Chicago, and that the ministers ought to furnish their own entertainment.

* *

Dr. Schell was received with polite coldness when introduced to the Conference. He never has had a warm place in the hearts of Rock River Conference. He has not now.

* *

A few days ago the *Inter-Ocean* published a two-column article accusing Dr. H. C. Jennings of plagiarizing from Dr. Russell Conwell a large part of a lecture delivered by him last June in a Wisconsin town. The correspondence had with Dr. Jennings concerning the matter is given. It is understood that C. E. Piper, general treasurer of the Epworth League, is to publish in pamphlet form the whole matter. Mr. Piper, as everybody here knows, is striking at Dr. Jennings for his attitude in the Schell controversy.

* *

Dr. P. H. Swift, of First Church, Englewood, Chicago, and chairman of the Board of Conference Examinations, heads the delegation to the General Conference. Dr. Swift is an indefatigable worker, a good preacher, not brilliant, and an all-round man. He will do effective work in the committees to which he is assigned. Dr. Lewis Curts is the senior book agent at Cincinnati. Dr. H. G. Jackson is presiding elder of Chicago District. Dr. F. A. Hardin is presiding elder of Rockford District. The wave of enthusiasm which followed his semi-centennial sermon carried Dr. Hardin safely into the delegation port. Dr. W. H. Holmes is presiding elder of Joliet District. Dr. D. M. Tompkins has been pastor for five years at Wheaton. Dr. C. J. Little needs no introduction to the Methodist public. He will be the only man of the delegation heard on the Conference floor. Dr. W. A. Spencer is one of the reserve delegates. William Deering, the millionaire reaper manufacturer of Chicago, and General S. F. Sheets, a merchant of Oregon, Illinois, were elected lay delegates. Mr. Deering and General Sheets were the lay delegates to the General Conference in Omaha. Provisional delegates, one from each presiding elder's district, were elected.

* *

Two transfers were brought into city pulpits: Rev. C. S. Dudley, of Beatrice, Neb., succeeds Dr. W. O. Shepard at Oakland Church, and Dr. Rasmus, of Grace Church, Portland, Oregon, succeeds Dr. W. H. Burns at Oak Park. Rev. Hugh D. Atchison transfers to succeed Dr. Rasmus, and Dr. Burns takes a rest. Dr. Shepard follows Rev. N. M. Waters, gone to the Congregational Church, Binghamton, N. Y., at Emmanuel Church, Evanston. Rev. W. E. McLennan goes to Trinity Church. For many years Trinity has been one of the great churches of Chicago. But the Trinity of the past is no more. It was suggested to a prominent member of Trinity that he ask the Bishop for a certain young man in this Conference. "Do you want him killed?" the good brother of Trinity replied. The parsonage property of Trinity was just mortgaged to clear up the current expenses of the year. It is not expected that the new pastor will lift Trinity. Ravenswood, Grace Church, Centenary, Woodlawn Park, Epworth, Western Avenue, and other leading city churches receive back their pastors.

* *

Dr. C. J. Little, president of Garrett Biblical Institute, has been relieved from class work for four months in order that he may give himself to the preparation of the Fernley lectures which he delivers early next year in London. Dr. Little was heard to say that he was more pleased with his election as delegate to the General Conference than with any other honor conferred upon him for many years. It was a high compliment considering his very recent connection with Rock River Conference. Dr. Little has just begun a series of lectures on Romans, in a Bible study course organized in Grace Church by the pastor, Dr. F. H. Sheets.

* *

While speaking of the Doctors of Divinity of our schools, the name of Dr. H. F. Fisk, principal of the Academy of Northwestern University, is suggested to all Conferences seeking a model presiding officer. The courtesy and urbanity of Dr. Fisk are well known. Rock River Conference knows now that he is easily the best presiding officer that she ever had. It might help to expedite Conference business if Dr. Fisk would open a school for parliamentary instruction and invite in the board of Bishops.

* *

The name of Dr. Rogers, president of Northwestern University, appears in the list of the vice-presidents of the anti-imperialist meeting just held in Apollo Hall. The convictions and opinions of Dr. Rogers, as an individual, are his. He is entitled to them. Considerable criticism of Dr. Rogers has been made because of the necessary public association of the University with his words and movements. It is suggested that it is the University that gives the good Doctor his prominence, and that he does not represent the University in his attitude toward the foreign policy of the President. The enrollment of students in all the schools connected with the University is very large and gratifying.

* *

The general theme of the preachers' meetings during the fall will be "evangelism." There is a feeling that for a few months, at least, Methodist preachers need the tonic and uplift of some inspirational Gospel sermons. Therefore, the business committee has been instructed to secure our best preachers for succeeding Monday mornings. We are soon to learn who are the best preachers.

"SHALL TONGUES BE MUTE?"

Shall tongues be mute, when deeds are wrought
Which well might shame extremest hell?
Shall freemen lock the indignant thought?
Shall Pity's bosom cease to swell?
Shall Honor bleed? Shall Truth succumb?
Shall pen, and press, and soul be dumb?

No; — by each spot of haunted ground,
Where Freedom weeps her children's fall,
By Plymouth's Rock, and Bunker's mound,
By Griswold's stained and shattered wall,
By Warren's ghost, by Langdon's shade,
By all the memories of our dead!

By their enlarging souls, which burst
The bands and fetters round them set,
By the free Pilgrim spirit nursed
Within our inmost bosoms, yet,
By all above, around, below,
Be ours the indignant answer — NO!

— *Whittier.*

NO SHORT METHOD

A Mighty Problem. An Inspiring Possibility. A Grave Peril

BISHOP EARL CRANSTON.

HOW strikingly these Oriental nations illustrate the truth that in order to intellectual wealth there must be intellectual commerce! With a ban upon every faculty except memory, it is no marvel that the Asiatic lags behind. That one cultivated faculty chains him to the past so that he cannot get on. In his capacity to retain volumes of rubbish he is prodigious, but he is barren of ideas. His inventiveness and reasoning functions are dormant except at the bidding of hunger or greed, and even under these masters exhaust themselves in devising schemes for stealing, under the guise of honesty. His success in this shows what he might achieve if allowed a symmetrical development. But how shall he grow without ideas, and how shall these find soil where there is neither ambition, hope, faith, nor courage? In a land where nothing is good except stagnation and nothing wicked except novelty, there is neither the opportunity that inspires courage, nor the courage that creates opportunity. In China and Korea no virtue is rarer than courage. Physical, intellectual, moral — it is conspicuously missing. Whatever inspiration is to move them must come from without. So long as the whole heart is faint the head will remain sick. That is to say, while they need the dynamic force of new ideas, there must be back of the ideas something that will rob the headsman's axe of its terrors. Moses was never wiser than when he asked how he should convince Israel that God had at last intervened in their behalf. Such people must in some way be inspired with hope and courage. Rome's plan has made many obedient martyrs, but very few intellectual freemen. No true martyr goes into eternity bound in either thought or conscience. These people need the truth that makes men free in both. Christ is already in their midst, and regeneration of heart is the miracle attesting that God has sent His Son for their deliverance. Thousands have risen up out of their shame and despair and are thinking as well as believing, but the masses are so bestialized by their long and terrible bondage that they are without aspiration. To them God is dead and Moses a stranger. They have not even heard of any ancient covenant for their benefit. We may call it the philosophy of despair, but how natural it was that they should have settled down in the belief that there can be nothing better than what is — that this is the kingdom of heaven; that their ceaseless grind of oppression,

BISHOP CRANSTON AND DAUGHTER

poverty and hopelessness is celestial, theirs the Celestial Empire! Oh, the pity and the horror of it!

WHAT IS TO SAVE CHINA AND KOREA?

Less ridicule and more practical pity; less robbery and more justice from so-called Christian nations; fewer soldiers and battleships and more missions and school-houses; then more missionaries and schools and no soldiers and battleships. It is very hard for a man who is being trampled on and robbed to believe that his assailant's God is a loving and benevolent Being, and harder still for the victim to learn to pray to Him while yet under the robber's heel. No wonder is it that many of these Orientals have come to think that Christian doctrine is only the honeyed word used to conceal the marauder's purpose. Oh, that they could know in some way that the heart of Christ's real church is honest toward them, and that God's Son is really engaged in their behalf! I do not wonder that great-hearted men are impatient for some demonstration that will give the heathen world more confidence in the divine claims of Christianity, and that their very intensity of desire creates phantoms of speedy success in the flame-light of their kindling purpose to bring about such a manifestation. Just here is the peril of loyal zeal. Undoubtedly the church is well able to make a demonstration that will bring victory nearer than it seems today. While she cannot control the greed of Russia, England, Germany, France and Italy, she can multiply the voices of love and peace, and show these unfortunate peoples the way out of their troubles. She is well able to make the year 1900 memorable by throwing an army of ten thousand Protestant missionaries into Asia alone. The march of such a liberating host would mean more for the world's progress than all navies and standing armies.

To think that the Christians of Europe and America could do this sublime thing for the cost of five or six battleships! And to think again what spiritual healthfulness, what abiding inspiration, what glorious exaltation of Christ and His church before the eyes of men would attend this altogether feasible and long overdue missionary achievement! Ten thousand new witnesses to Asia and in Asia that our God is the Father of all peoples; that all men of all colors are brothers; that Jesus the Son of God has by His offering of Himself redeemed the race from the penalties and power of sin; that the kingdom of God has come, and that humanity's jubilee of freedom, peace, and universal righteousness is at hand! How the vision would thrill the skies and startle the powers of darkness! How the heathen would rub their eyes and rouse themselves to inquire the meaning of this unarmed invasion!

Then two thousand recruits every year — to keep the ranks full and relieve the invalids for garrison duty — at the cost of another battleship, with three or four cruisers thrown in for school purposes! Bankrupt the churches? It is probably the only way to save them from spiritual bankruptcy through worldly extravagance. Assuredly it is the only way to meet and counteract the terrible falsehoods about Christianity which the great guns of Christian (!) sovereigns are thundering into the ears of these defenceless peoples whose peaceful harbors are full of them. For what purpose? Think of China demanding the State of Oregon and the port of Astoria as compensation for the work of the mob that killed the Chinese miners in Wyoming! Or Russia extorting a special concession from Washington because we have allowed English capital to build a railway in America! It should be sounded throughout Christendom that the friends of Christ must bestir themselves if His name is to be honored by the millions of China, Korea, and Japan.

But there is only

ONE SAFE BASIS OF MISSIONARY WORK.

It is quite time to solemnly protest against any missionary revival or recruiting scheme projected upon any other basis than our Lord's plain and positive command. This embodies the church's sole and only needed credentials for the world's evangelization Her duty is comprised in the one word, *obedience*, whether the task shall take two thousand years or five thousand. It is perilous to introduce any other element or consideration than Christ's command and the world's awful need. After a year's observation on the field and careful study of the practical problems of evangelization, I am persuaded that, if that word means anything, if it implies any transformation worthy of association with the name of Christ and

the offices of the Holy Spirit, if it contemplates anything beyond the merest guise of gracious opportunity for the heathen world, then the work before the church is not the task of a decade or generation, but of a century or centuries — unless God shall revolutionize His methods as seen in the history of missions. The church must be as patient with these heathen millions as God was with our ancestors, and has been and still is with His own sluggishly moving people. Doubtless He can bear with the poor ignorant multitudes for awhile yet, until His church learns to obey more perfectly. It is well that many loyal hearts are longing for the day of final victory, but it may be that a halting or half-obedient church in America cannot propagate an obedient church in Asia. One thing is sure: Providence never retards progress. He who died for the world must be as anxious for its salvation as any of His disciples; but He will not coerce the will of even a Chinaman. However degraded he may be, the heathen man must, in the matter of salvation, be dealt with as a man. A large addition to the field force would hasten our consummation — the preaching of the Gospel everywhere; but evangelization must mean more than preaching and its immediate results. In its relation to God the Asiatic conscience must be almost re-created. The word "awakened" hardly applies. The intellectual faculties must be developed until their equilibrium is restored. Native teachers and leaders must be raised up by thousands before the seed of truth may be said to be fairly planted. Nor can a people be called evangelized until their institutions, as well as their morals and their thinking, have been brought under the influence of Christ. All this presupposes schools, text-books in the vernacular, and the very patience of the Master in waiting, waiting, for the people, so long the slaves of superstition, to come into the light and liberty of the truth. Some of the leading English missions have tried the short method, without schools, and are confessing its failure. Several years have passed since it was boasted that a nation had been born in a day; but the heart of Japan will never be sound religiously until her head is rid of the atheism and agnosticism now rampant in her schools and among her leaders. She is to be only the France of Asia unless evangelical Christianity can avert that destiny. Thinking, conscientious, and therefore masterful nations are not born in a day of man's calendar. It takes one of God's days to produce such.

Why should not these Oriental peoples, as capable naturally as they are amazing numerically (and that in spite of their ignorance of sanitary science), enjoy a Christian growth and career? If this vast majority of the human race has been worth preserving, even under the degradation of heathenism, until this period in the world's history, why should it not have a few centuries under redemption — as once heathen Europe has had? For what purpose were the as yet almost untouched natural resources of this side the globe created? Who will now say that creation held no voice of prophecy — however slow its sublime unfoldings? God cannot contradict Himself. The enthusiastic expounders of later prophecy may not be willing to concede the time which a fair opportunity for the heathen and a consistent divine administration seem to require for the world's evangelization, but they should not become impatient with God's patience. The undertaking is vast beyond human comprehension. The obstacles are of such a character that time is an indispensable element in their removal. What is the outlook for evangelizing Mohammedanism in a generation or two? Or the Romish Church? Or breaking through the frigid conceit of the Greek Church — which through the Russian government forbids a Methodist Bishop to travel, even as a tourist, within its jurisdiction in this part of the world, beyond a seaport town? To be sure, as it may be said, God can break down all these barriers in a single generation. But the same has been true ever since the Ascension. Who will challenge the wisdom or goodness of God that the miracle has not been wrought before this? "Before Him all nations are as nothing — less than nothing," the evangelical prophet has said. But it must be also remembered that before Him man's moral and intellectual freedom is inviolable. And sovereigns and prelates — nominally Christian, Mohammedan, or Buddhist — are men. If they will not hear Moses and the prophets, Christ and the apostles, are they more likely to have miraculous visitations than their predecessors?

These are not welcome reflections; but to one forced to study these awful problems — all too big for mortals — in the very presence of their intricacies and magnitudes, after having long pondered them from a distance, not only are such reflections inevitable, but their utterance becomes an inexorable duty when he perceives the peril to all missionary enterprise involved in every attempt to stimulate the missionary benevolence of the church by the promise of a speedy conquest of the world to Christ. In eastern Asia there is much to encourage the church to larger plans and more generous giving, but the work should go forward as it was commenced — simply because the Lord bids it. There should be no confusing of motives. We are set to preach the Gospel to every creature, not to make almanacs forecasting events that are in God's keeping. Let the church hold steadily to her part of the tremendous undertaking, not merely as a duty, but as her high privilege — aye, and as her only salvation; for otherwise she must cease to be Christ's church. She has nothing to do with "times and seasons." The days, the years, the centuries, are simply to record her loyal observance of the great commission.

Whatever immediate money leverage there may be in sensational mission-promoting projects, even if they claim inspirational origin, they venture perilously near to an assumption of the Divine prerogative if they undertake to schedule Divine movements. In this particular they are no safer even if based on supposed prophecy. Incalculable harm has resulted from every modern attempt to dramatize prophecy before it has passed into history. Speculative interpretations of Scriptures, the meaning of which is still in debate, and probably will be until He with whom "a day is as a thousand years" shall interpret them in history, may stimulate missionary giving for a little time, but the reaction will be disastrous. Somebody in America has already sufficiently pioneered the presumptuous line of interpretation. If the impending collapse of one widely known venture is not already apparent on that side the globe it is on this, where some of its honest but misguided victims coming as missionaries have presently found themselves absolutely destitute in the midst of the heathen, moneyless, homeless, and friendless. What a commendation of Christianity to the barbarians! How insanely God's promises have been perverted and packed with enthusiastic human schemes by good people who thought to honor Him by "a mighty faith" — while all unconsciously dishonoring Him by virtually impeaching His administration. Who of us can know how far our cherished plans for advancing the day of His power may appear wise or timely as seen from the Throne of the universe? We must be earnest, anxious, longing, and doing, too, what commends itself to our judgment as likely to help on the kingdom of Christ, or we cannot be His. But it is far safer to obey a plain command than to follow speculative or disputed interpretations.

The one ample, supreme and infallible motive for prosecuting missionary work until every soul living has had full and fair opportunity to be saved came from heaven by the mouth of the first Missionary sent into the world: He left it in one plain, unambiguous sentence and its unmistakable equivalents: "Go ye into all the world, and preach the Gospel to every creature." There is no misunderstanding the meaning of these words. Nor of these others: "Lo! I am with you alway, even unto the end of the world." There is nothing suggestive of dramatic methods or a spectacular climax on the part of the church. I repeat, it is not safe to project missionary operations on any other foundation. It will be well for missions if the dispensers of interpretational tonics can rest from their precarious specialties in the assurance that the health of the church is in simple obedience to the Lord's command, not in any form or degree of stimulation. Ultimate victory is sure to reward an obedient church. May our Methodism honor God by a patient faith, fill the treasuries, be ready to send men and women as fast as they are called and prepared, be ready to be patient if here and there the work seems to lag, be ready to wait — be ready for anything, except to give up praying and giving for the salvation of all people the world around. This is the victory that is to overcome, even our faith. God cannot forget His covenant, and He will surely keep it.

A STORY, WITH NOTES, COMMENTS, ETC.

N. A. M. ROE.

MR. KENT had subscribers, old and new, for the church paper on his mind. Every one he met had been cordially invited to renew or subscribe. This morning it was Robert Jason whom he accosted with his cheery greeting. After a moment's conversation he said: "I suppose your father will renew. I don't suppose I need to mention it, but it is time for the lists to be sent in."

"Why, no-o, Mr. Kent — father said — in fact, he's awfully cramped for money." The boy looked anxious, and then said, in a low tone: "Do you suppose he's going to fail?"

"No, no, my boy, don't look so worried. It is probably a temporary embarrassment. I'll see him before I send in my list, and of course — Good morning, Brother Howland!"

The boy turned away when Mr. Howland joined them, and with his mind full of his father's troubles went down the street. That morning, when Robert had asked for a wheel, his father had said "no" very curtly. Just a little while after, when his mother had spoken about renewing the subscriptions of several papers, among them the church publication, he had answered that he believed the family were bound to fail him up; he didn't think another man in town had such an expensive family as he had, always wanting something that wasn't at all necessary. Robert wondered, and walked away wishing he had not made that request, for his heart was tender, and he didn't want to worry his father. Why did he not know how pinched the purse was? The more he thought, the more he wondered. Was his father trying to keep up appearances and not have people know how much he needed money? He brought home just as many expensive things as ever. Hardly a night that new purchases did not come when he did from the city. Books, pictures, only last week an easy chair for the cosy corner by the big window! What could it mean? Robert could not study, but sat dreaming the hours away in school, with the phantom of a failure ever before his eyes.

"Father, I think I might leave school next week. We finish chemistry."

"Leave school! What's that for?" and Mr. Jason turned to gaze at his son in blank astonishment.

"There is a vacancy down at the mills in the office, and I am sure I could fill it. Mr. Peck will give me a good recommendation, I know."

"I thought you were trying for the junior prizes!"

"I — was — but if I could be earning something just now — I'd like to help along — and, father, I have decided not to have the wheel this year."

Mr. Jason threw down his knife and fork with a great clatter. "I should like to know what you mean. No, you can't leave school until the end of your senior year. As for helping along — I should think the whole community expected me to smash up. I met Mr. Howland this noon, and he stopped me on the street and said in a very mysterious manner: 'You know, Brother Jason, you have a good many friends who would be willing to — you know — if any financial trouble' — and then he wrung my hand and went off blowing his nose. Then I met Parson Kent, and he was the same, only worse — said he hoped I should weather the gale, but to remember in any case it was a wise Providence that ordered our lives. And now you pile it on by wanting to leave school and go to work to help along. What the dickens does everybody mean? Widow Pelham came into the office just as soon as it was open, and said she thought she would use the fifty dollars she gave me to invest last week, in another way, and would I return it to her? Of course I had already invested it, and I told her so. She looked as if she never expected me to do such a thing — so disappointed and hurt; so I told her I could let her have it next week, but as it was Saturday I had not a large amount on hand. Men look at me — it seems to be pity on their faces. I should like to find out where a rumor of my intention to fail started."

"I — perhaps I started it. I didn't mean to. I didn't know — you said —" began Robert.

Then Robert told of his meeting with the minister and of Mr. Howland's interrupting the conversation, which explained his offer of assistance, as he must have heard Robert's question about his father's affairs.

"Well, if taking or failing to take that paper is going to make or mar my credit, I'll see to it that I keep on the right side of it."

"I sent a card this morning," said Mrs. Jason, "to say that we could not take it this year, but I hoped to be able to have it next."

"You, too, trying to help avert the disaster! Ha, ha, ha! It's funny, if it wasn't so aggravating. Here, Robert, take this ten-dollar bill down to the parsonage and tell Mr. Kent to renew my subscription, and he may keep the change — give it to the heathen, or do whatever he pleases with it. Go right after supper so as to catch him at home."

"You aren't going to fail?" said Robert, with a light on his face which told that his thought was of studies to be continued and possible prizes won.

"Well, not to any great extent." Then, after a moment, he added: "My business never was so flourishing, and my credit never so good. My investments are all paying the usual dividend."

"Then let us give a thank-offering," said his wife.

"Wish I hadn't told you," he said, gruffly. "But many a man has been forced to assign because of rumors, and I'm sure I don't want any of them floating around about me. Yes, give what you like, and I'll foot the bills. Don't make 'em too heavy. There's a limit."

Moral. — When some one asks you to subscribe for the church paper, don't give the impression that you haven't $2.50 when you have.

Remark. — Dr. Parkhurst, who holds the prospectus for the coming year, has not even suggested that you will possibly not get your money's worth; and all who know him will be sure that his promise to give much for little will be faithfully carried out.

Note. — Mr. Kent has sent four subscriptions to the HERALD office, three of them to be for the benefit of as many home missionaries on the border.

Worcester, Mass.

PRECEPT OR EXAMPLE--WHICH?

REV. JOHN J. HILL, D. D.

SITTING in Conference my friend and I listened, as we had occasionally done before, to the Bishop's address to the class about to be admitted to full membership in the Conference. Sometimes in this address he dwelt on great principles of life; sometimes on the smaller matters, on the methods of attaining success in particular directions. It could not be said that there was much that was new in the address, for what men have been so much preached to as those whose business in life it is to preach to others? But there was a certain breezy and interesting — even at times undignified — putting of things that kept the attention from flagging.

Among the minor points the Bishop dwelt for a considerable time on the advantage, even the necessity, of our remembering the names of those to whom as preachers we might be introduced, and of being able to call those persons by their names whenever and wherever we might afterward meet them. The subject was interesting to most of us, for we had experienced the annoyance of being unable to recall the names of those to whom we had been introduced, especially when we had met a considerable number at one time. The Bishop's method of remembering was apparently very simple. "How," he asked, "do you commit anything to memory? Do you not read it over and then try to repeat it without looking at the words? And if you cannot do so the first time you try, you take a glance at the words to refresh your memory and then go on, repeating and repeating, over and over again, and in a little while you have mastered the passage and can repeat it without failure. So you should do with people to whom you are introduced. Let us suppose you meet three or four at one time. The moment you hear their names you begin to say to yourself, that is Smith, and that is Brown, and that is Jones, and that is Robinson. You mentally repeat these names as you glance at the men, again and again. If you should chance to forget one, you can turn without attracting attention and ask some one you know, 'What is that man's name?' And so you proceed — that is Smith, and that is Brown, and that is Jones, and that is Robinson; and in a little while, as you look at the features of the man whose name you repeat, you get the name so associated with his appearance that at any time or in any place you can recall the name when the features are before you."

The Bishop dwelt much on the impor-

tance of doing this, speaking of the hold it gave one on the man whose name was thus remembered, and of the obligation resting upon the young men, and, of course, upon us who are older, to do all we could to remember the names of the people to whom we might be sent to minister.

I turned to my friend and found he was listening with a half quizzical, half skeptical smile to what the Bishop was saying on this point. When the session had adjourned and we were walking along the street together I asked him what he thought of this part of the Bishop's address. His reply was a question: "If a man gives you advice on a certain point, and on looking at the man himself you find that he has not made a success in that particular by following his own advice, would you be much impressed by the soundness of the advice?"

"No," I said, "not very much."

"Another question: If a man gave you what he professed to think was very good advice on a certain point, and yet refused or failed to follow that advice himself under similar circumstances, would you be much impressed by that advice? Would you be likely to follow it?"

"No," I said, "I think not."

"Still another question," said my friend. "If a man, even a presumably good and great man, like a Bishop, should give you advice on a certain subject and impress upon you the necessity of attaining perfection in that particular matter, and yet you should discover that that man himself, even with exceptional opportunities to make a success of his method, was yet as much of a failure in that particular as any one you chanced to know, and much more of a failure than many, would you be inclined to attach much importance to his words or to follow his advice?"

"Of course not," I said. "But what has all this to do with the subject?"

"Let me tell you a story," said he. "A number of years ago, less than a dozen, the Bishop to whom we have just been listening held our Conference. I had never met him until then. At that session he appointed me, on the representation of the elders and at the request of the people, to one of the important charges in our Conference. During the session of the Conference I had the opportunity of taking supper and spending the evening with the Bishop, in company with half a dozen of the brethren. Some months after that I attended the General Conference, and for a whole month sat within a few feet of this same Bishop. I had frequent conversations with him about matters of interest. During the next four years I saw him occasionally, and spent one week in the same church edifice with him, in attendance on a meeting of one of our important general committees. Then I attended another General Conference and had the same opportunities and facilities for meeting the Bishop, and conversed with him occasionally. Following upon this General Conference I attended at least three of the meetings of the committee before mentioned, and met the Bishop as before. Now in each and every case I had to tell the Bishop who I was, and the name of my Conference, and even then he apparently had no recollection of ever having met me before. And now, while attending this session of your Conference, I mustered up the courage to speak to him. He shook my extended hand very kindly, yet there was that look of questioning in his eyes that I interpreted at once as meaning: 'Who are you, anyway?' and I again, as I had done so many times before, gave him my name and Conference. And there was not a spark of evidence in his manner to show that he remembered having ever seen me before. Now it may be very important for us to recall the names of people whom we meet. I really believe it is an advantage. The method suggested by the Bishop may a good one. But if his use of it is not any more of a success generally than it has been in enabling him to remember me, I am not encouraged to try it. Or, if he has not tried to remember me, then his sense of the importance of doing this is evidently not deep enough to govern his own action, and I find myself inclined, to say the least, not to bother myself to acquire the ability, especially as the Bishop has made such a success without it! I know," continued my friend, "that it may be said that in my case the Bishop did not consider it worth while to remember me, as I am only an ordinary Methodist preacher, not a star, nor a wealthy layman. But such an explanation would not be creditable to the great heart of the Bishop. If we are going to discredit anything connected with our Bishops, let it be the head, of which there is abundance, and not the heart, of which it is rumored there is a shortage."

As we separated I pondered the matter, and wondered how much of the good advice with which the Bishops are so lavish on occasion springs out of their own personal experience, and how much of it is of that rather valueless character of which every one has plenty to give, but which none cares to use for himself. Here endeth the first lesson.

Sewickley, Pa.

Paul the Gentleman

NOT a little of Paul's success as an apostle was due to the fact that he was everywhere a true Christian gentleman. His politeness and courtesy were not effusive and demonstrative, or they would have ceased to be the resplendent virtues they were, but they were spontaneous, unselfish, thoughtful of others, as such virtues always are When he addressed the Athenians he did not tell them that they were "too superstitious," as our unfortunate translation has it, but he told them they were "very religious," as, indeed, they were after their fashion, and from this courteous commendation of their disposition he went on to tell them wherein their religion was at fault. He used great plainness of speech, but he did not repel them by rough manners and harsh tones. When he was doing missionary work in Ephesus, the seat of a magnificent and mighty idolatry, he did not sneer at the goddess Diana which the multitude worshiped, nor defame her temple. The city officials could find no fault with his conduct or his speech. When he was a prisoner on his way to Rome, he won the confidence of all on board, even during the storm and shipwreck, by his cheerful tone and considerate bearing. It was a great victory achieved by invincible courtesy, and carries in it one of the most important lessons taught us by the Apostle's life. — *Baptist Commonwealth.*

As some great bird,
Whose hurt wing answers not her will,
Still beats the air in useless striving,
And dying — with strong talons holding yet
Her hard won prey,
While with wide hungry beaks her far off young
Wait, vainly calling;
Or a spent swimmer
Breasting angry waves to save a life,
With dying eyes fixed on the rescuing boat,
And knowing it is all too late,
Makes still his strokes, grown feebler
With each laboring breath — yields not
The life he gives his own to save;
This is not failure:
Nor bird, nor swimmer gives up purpose.
Long, long centuries
Agone, One walked the earth, His life
A seeming failure;
Dying, He gave the world a gift
That will outlast eternities.

— *Louise Houghton.*

GOD'S HELP IN TRIBULATION

REV. GEORGE MATHESON, D. D.

"He was with the wild beasts; and the angels ministered unto Him." — MARK 1: 13.

IT was a meeting of extremes — the wild beasts and the angels! Two ends of the ladder of creation rested on the Son of Man! His human nature had never been so lowly, never so near the ground. He was experiencing what we all at times experience — a sense of the desert. The sheen had faded from the waters of Jordan; the dove had departed; the crowd had deserted; again as in His infancy He was with the beasts of the field. Yet it was now again that the *angels* came. It is always in His depression that I read of the angels coming — in the manger, in the wilderness, in the garden. Why do they come in His depression? Because there is a virtue in depression? Nay, the reverse — because there is a *danger* in it. God will not let me have a cross without the alabaster box; He fears the effect on me of unqualified pain. There is not in all His providence a night without a star. He plants a flower on every grave, and that flower is the boundary line beyond which grief cannot go.

Therefore it is, O Father, that I do not die. I could not have lived with the wild beasts if the angels had not come. I have often marveled that I did not die in the desert. When I saw it from afar I said, "I could not live there." Yet I have passed through, and my life is preserved. The moment I entered the desert I felt a nameless strength. It was Thy nameless angel, O Father — the angel that struggled with Jacob to keep him standing when he fain would fall. So would *I* have fallen but for Thy nameless angel — Thy strength that passeth understanding. It was not that my anticipation of the desert proved false; it was as bad as I expected it to be. If I had been left to myself, I should have groveled on the ground. But the nameless Hand upheld me, the unseen Presence saved me, the indefinable Peace supported me. It was an *incomprehensible* peace. It came where it had no right to be. By all the laws of nature I ought to have fallen; the gravity of the whole earth was dragging me down; wherefore did I stand? It was Thy veiled arm that held me. O Peace irrational, O Strength invisible, O Rest inexplicable, O Power that movest through shut doors, I have lived by *Thee!* Thy staff in the valley, Thy rose in the desert, Thy star in the night, Thy crown in the cross, Thy bells in the snow, Thy voice in the storm, Thy print in the wounds, Thine angel with the beasts of the field — it is *they* that have comforted me. — *Christian World* (London).

THE FAMILY

LESSONS BY THE SEA

MRS. M. A. HOLT.

Once I lived for one brief summer
  Close beside the great bright sea,
Where my listening ears could ever
  Catch the sounds of melody
From the spaces where the sea-gulls
  Flew along so fearlessly.

There I learned to count life's blessings
  As the sands upon the shore,
And I understood God's mercy
  When I glanced the waters o'er,
Seeing not the faintest outline
  Of the distant "other shore."

Even when the moaning tempest
  Swept across the ocean's breast,
And the tired birds came landward,
  Borne upon the dark wave's crest,
Then I learned while storm is raging
  Just to lean on God for rest.

White-winged barks, light as the breezes,
  Carelessly sailed o'er the deep,
But the ship ladened with treasures
  Sought the one safe way to keep;
So I walk the "narrow pathway,"
  Though the road is rough and steep.

Thus the summer days went onward,
  Days from care and tumult free,
Bringing sweet and precious lessons
  Every moment unto me.
And I know I love God better
  Since I lived beside the sea.

New Berlin, N. Y.

Thoughts for the Thoughtful

The cross is heavy, child! Yet there was one
Who bore a heavier for thee: My Son,
My well beloved. For Him bear thine and stand
With Him at last; and from thy Father's hand,
  Thy cross laid down,
Receive a crown, my child!

—*H. N. Cobb.*

* * *

Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain.—*Punshon.*

* * *

Your "few things" may be very few and very small things, but He expects you to be faithful over them.—*Frances Ridley Havergal.*

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The science of chemistry teaches us that a single grain of iodine will impart color to seven thousand times its weight of water. So one sin may affect the whole life, one false brick may cause the fall of the whole building.—*J. Harris.*

* * *

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping-stones by which we shall rise to higher things.—*J. R. Miller, D. D.*

* * *

Just as fast and as far as men put on the character of Christ, just so fast and so far will Christianity move onward irresistibly. That which hinders it now is simply that those who represent Him in the world are so unlike Him, that you and I, among others, who owe to Him what we most highly prize, who look to Him for what we most ardently desire, have so little of His spirit and are so contented to remain the poor, imperfect Christians that we are. Oh, let us awake, arise, and put on, more and more, the Lord Jesus Christ!—EDWARD B. COE, D. D., in "Life Indeed."

* * *

The Gladmother folded her hands in that attitude of rest they took when her soul rested in some clear word of certainty.

"Believe the very best you can get a glimpse of in other people. Call it *them*, and the other things accidents. And find out the real true best in yourself, and behave from that. There aren't many snarls, even in this world-tangle, that won't unravel that way."

"It sounds beautiful," said Estabel; "but it seems to make everybody just alike. Some people must be more or better for us than others, and we have to choose and love our friends because of their moreness and betterness. I should not wish to give up that."

"Did I say 'just alike?' No, indeed. Every one has an own special muchness and betterness, and there's a special measure of fitness one with another. That is what settles friendships, and all our belonging—in this world and in the world this tells of. But we are never to measure worseness against betterness, nor forget the best—that we are or know of—because of some small contradiction that we may not understand."—MRS. A. D. T. WHITNEY, in "Square Pegs."

* * *

A ship, after long buffetings with the storm, driven hither and thither, and making no port, was without water; and its crew, fainting with thirst, hailed a passing vessel with the cry, "Water, water!" The answer came back, "Let down your buckets; you are surrounded with fresh water." They were off the coast of Brazil, in the outflow of the Amazon, which pushes its tide of living waters away out into the Atlantic a hundred miles. So we, surrounded on all hands by God and upheld by Him, and living in Him, yet do not know it, and refrain from dipping our buckets and drawing out of His life-giving fullness. We pass all our life alongside of that which would make all eternity different to us, and yet, for lack of knowledge, for lack of consideration, for lack often of one hour's serious, heart-searching thought, the thin veil continues to hide from us our true and lasting blessedness.—*Marcus Dods, D. D.*

* * *

The hard seed must give itself away before it is possible to make it beautiful. Think of the seeds, shapeless and useless, tied up in a packet of brown paper, carefully marked with a long Latin name. They may boast of safety, but certainly not of beauty. Listen to them: "How thankful we ought to be that we are not like so many others, our poor brothers and sisters, taken by rough hands, flung out into the dirty earth, dungeoned in the cold ground, buried under the snows, beaten upon by the rains, nipped by the frosts, blown about by the winds, and exposed to a thousand ills. Really we have a great deal to be thankful for—to be wrapped up so carefully, and screened from so much evil." It almost frightens us to think how common that sort of congratulation is. It is what we seek as earth's best, and pray for as the proof of Heaven's favor. But it is only when the seed is flung out, and buried, that the dream of beauty stirs it. Do not think that *anybody* can pray this prayer. ["Let the beauty of the Lord our God be upon us."] A prayer like this can only be learned by a life of loving service. It is not the dream of the poet. It is not the vision of the artist. It is the dream of loveliness that God gives *to the life of love*, just as the seed that gives itself to the earth finds itself in the flower.—*Mark Guy Pearse.*

* * *

As one who hears the trains at night
  Go thundering outward through the air,
Yet, undisturbed, dreams on, because
  Driver and pointsman know the laws,
And, dark or light, will do the right,
  Not his but theirs the care,—

So do thou take thy rest and sleep;
  The world's great load is not for thee,
Not thine to start the trains of life,
  Or choose for men, or quell their strife;
The Father will His children keep,
  Trust Him, and happy be.

—MARIANNE FARNINGHAM, in *Christian World.*

A SPRIG OF SOUTHERNWOOD

MINNA STANWOOD.

THE Mercy and Help department of the Worcester Street League knew about Annie Richards through a member of the League who lived in the same boarding-house. Annie had been working in a big dressmaking establishment down town, and had at last succumbed to a bad cough that had been troubling her all winter.

"I'm afraid she's a very wicked girl," said Emma Downs, when she told about Annie in the department meeting. "She has been staying out late nights, and she makes no account of Sundays at all. I have prayed about her, but I never dared to speak to her, she is so noisy and bold."

"Well, what do you think we ought to do about her?" asked Mrs. Prentiss, the second vice-president. "Don't you think her own friends ought to look after her?"

"Well, you know, Mrs. Prentiss, what friends of Annie's kind are," returned Emma Downs. "They are all very good when one is well and strong and able to go about with them and spend money; but when sickness comes, or want, they prefer to be out of it. One of Annie's chums called Sunday afternoon while I was in the room, but she would hardly come near the bed. She acted as if she was on pins and needles all the time, and finally said she must be going. Annie gave a horrid laugh when the girl went. I asked her if many of her friends had been to see her, and she said no, they had no use for her now. I heard her ask the girl where Fred Stone was, and the girl said he was at the Saturday night dance with a Nellie something. Annie turned her face away then, and hardly spoke again while the girl stayed."

"I am sorry for the poor thing," said Lucy Daily, thoughtfully. "She is probably finding out about the way of the transgressor."

"Well, Emma, what do you think we ought to do for her?" asked Mrs. Prentiss, again. "You know we have our hands and our hearts fairly overburdened now, to say nothing of our purses."

"I know it, Mrs. Prentiss, and that is why I haven't said a thing before. I didn't see how this department could do another bit. But Annie doesn't seem to have a soul in the world. There she is in that speck of a room at the top of the boarding-house, with nobody to look after her, or take a particle of interest

in her, except what little I can do nights and mornings. Mrs. Mitchell goes in during the day when she thinks of it, and she sends up her meals. But Annie can't eat it. It is the food such as we have on the table, and isn't adapted to a sick person. She won't tell whether she has any relations or not, and she won't let me send for a doctor because she says she has nothing to pay one with. Mrs. Mitchell says she ought to go to a hospital, but Annie declares she won't. Oh, dear! I'm just about discouraged." Emma set seal to her words by bursting into tears.

"Why, Emma, Emma, child, you mustn't do that," expostulated Mrs. Prentiss, laying a motherly hand on the girl's head. "We'll help you out, dear. Perhaps the Lord wants us to shoulder this case, hard as it seems for us to do it. But it will never do for you to get overwrought and unstrung, Emma, child. We must pray, and do the best we can, and leave the untangling of the snarls to God. He can take care of His own work."

The outcome of it all was, that Annie Richards was taken in an easy carriage, and laid upon a clean, cool, soft bed in the Deaconess Hospital. The friends who stood around her noticed an involuntary smile of relief pass over the girl's face when she felt the comfort of the bed, but she gave no utterance to her gratitude, if she had any. Emma Downs had left her work that afternoon, and had combed Annie's thick black hair and tidied her up nicely for the short journey. She stooped over the bed now, and put a rose in Annie's hand, and whispered: "Take courage, Annie. You are with your friends, and they are going to take good care of you, and help you to get well. Remember, we are all praying for you, and we wish you would pray for yourself. Will you?"

But Annie only looked straight at Emma with those steady black eyes, and said, coldly: "I'm much obliged to you all, I'm sure."

Emma sighed, and in spite of herself a big tear ran over and splashed on the sick girl's forehead. Emma laughed softly at herself and gently wiped away the tear with her handkerchief.

Annie was in a very bad condition, the doctors said, and it would be a long time before she would be able to work again. Under the treatment the cough gradually wore away, but the girl's strength did not seem to return. She seemed not to care about anything now. She received all the kindnesses shown her with the utmost indifference. She listened to her good nurse's words of cheer and exhortation as if she heard them not. Indeed, Miss Frazer sometimes doubted if Annie did hear. She was indifferent to everything. No flower or fruit or any other token of sympathy, however choice, ever brought a responsive gleam to her eye. She never asked for anything or anybody. It was extremely discouraging to work over a patient of that sort, Miss Frazer often thought. And how the visitors from the department did wish Annie would make some sign, either to say she did not like their attentions, their prayers, and their songs, or else that she did.

"It seems exactly as if she thought we were doing these things for our own amusement," said Mary Pritchard, in a vexed tone one day. "She acts as if she thought, 'Well, if it pleases the poor simple things, let them say their prayers and sing their songs and bring me their goodies; it doesn't hurt me any. It's kind of a bore, but I guess I can stand it.'"

Mrs. Prentiss smiled a little at that, and cast a glance at Emma Downs. Mary Pritchard had not much patience in her work. She always expected people to yield the moment she asked them to; and if they did not, she felt like giving them a sound scolding.

"I wish Annie was different," said Emma Downs, nervously. "I get tried with her myself, sometimes, but I won't give up. There must be some way of reaching her heart, and God will help us find it, I believe. You have all been so good. I know it has been very hard for Mary to keep in, a good many times."

"I suppose it takes all kinds to make a world, at least they say it does," said Mary Pritchard, irritably, "but deliver me from that kind, I say."

"We don't know how much she feels. She doesn't seem like a coarse girl — only a silly, wayward one, with perverted notions," said Lucy Daily, who loved to study people's characters, and always through her own particular glasses of kindliness and charity.

"I feel sure Lucy is right," said Emma Downs, taking hold of Lucy's hand to give it a grateful little squeeze. Emma felt the responsibility of Annie Richards, and she did so hope that the department would all come to feel that their kindness was not mistaken.

One Saturday afternoon about the middle of July, Emma went to the hospital alone. As she seated herself beside Annie's bed, and took the paper from something she carried in her hand, she said, shyly: "I thought I would bring you these flowers, Annie, although I know they may not seem much to you. They don't begin to be as pretty as the flowers you have had — the hothouse roses and pinks and such things. But I love these better than any that could be bought, and that's why I brought them to you. They came to me from New Hampshire this morning. Mother picked them out of her own garden and wrapped them in wet paper, and put them in a box, and sent them by mail. They are the least bit wilted, and I'm sorry for that. Mother said she thought I would like to have some of her flowers as long as I couldn't go home for my vacation this summer. She said she hoped they would seem like a breath of home to me."

Emma thought she saw Annie's eyes brighten as they fell upon the flowers, but when the girl spoke in her usual listless tone, she concluded she must have been mistaken.

"Why don't you go home for your vacation?" Annie asked,

"I can't quite afford it this year. At least, I thought I would go and stay a couple of weeks with a cousin of mine who lives about ten miles out. She is married and has some little children, and I think I shall enjoy it most as much as going home." Emma spoke rapidly. She did not want Annie to suspect the reason why she could not afford to go home this year.

Annie made no rejoinder. She lay with her eyes fixed on the flowers, which Emma still held. It was an uncomfortable moment. Emma felt awkward and embarrassed. Her flowers had been given no reception. She could not be sure that the dull eyes even cared to look at them. She began to wonder what she could do or say. She looked down at her flowers, and almost without realizing what she was saying, began: "See that pink phlox! Mother always planted phlox in the round centre bed. She always has the front yard cut up into rounds and diamonds and crescents and triangles, and edged with grass. All spring she works over those beds. Sometimes we girls laugh at her, she spends so much time on them. But when the flowers come out, it is lovely. Phlox in the middle bed, geraniums in two of the diamonds, portulacas in the long narrow beds at the sides, gladioluses in one of the triangles, and flower-de-luce in the opposite one. Then she has a big mixed bed with marigolds and petunias and all sorts of old-fashioned things. Her garden pinks and ladies' delights are too sweet for anything, even if they aren't as aristocratic as the pansies and the big cultivated pinks. Oh, I can see it now!"

Emma stopped. Annie's eyes were fixed on her face. There was no dullness in their gaze now.

"So can I," she said. "Oh, so can I!"

The two girls looked at each other for a moment. Emma's emotional heart was touched by the invalid's unusual response, and the ready tears filled her eyes. "I would give anything if I could take you up to mother. She would make you well, I know," she said, impulsively.

"Did your mother have any southernwood in her garden?" Annie asked, dreamily.

"Yes, oh, yes, always. Why, here's a sprig in this bouquet. See!" Emma drew out the piece and put it into the hand Annie held out.

The sick girl looked at it a moment, smelled it, looked at it again, put it to her lips, and turned her head away.

Emma waited in silence for a while. Then she asked, gently: "Did you use to live in the country, Annie?"

There was no answer at first, and Emma could see that strong emotion had the girl in its grasp. At last Annie said, brokenly: "Yes, I did. I lived in Vermont. And my mother used to plant her garden that way, too. Oh, it seems —"

"It seems as if you could see her now, doesn't it?" finished Emma, softly, and then she waited.

When Annie had her cry out, she turned her flushed face to Emma with a smile. Such a smile! Where was that stony stare of indifference now? Emma's heart gave a strong bound, but she only reached over and covered Annie's hand with one of hers.

"It's funny how everything comes

back to you," said Annie. "When father and mother were married, father had a little piece of southernwood in his button-hole. Mother said that she happened to look up at him right in the middle of the service, and when she saw that piece of green, she nearly laughed out loud. She said she never heard of southernwood for a wedding flower before. But she always loved it after that, and she always had a great lot of it in the garden. Father did love it so. He nearly always had a piece between his teeth or stuck in his old coat when he was round his work. He used it for marks in his Bible. The old Bible at home is all bulged out where he used to put in the little green pieces for marks. We put a piece in his coat when he — died. It was the same coat he was married in. We never had any money hardly, and he always kept that coat for best." Annie stopped and closed her eyes. Tears forced themselves from under the lids.

"Is your mother living, Annie?" asked Emma.

The girl drew a long breath, and looked at her questioner. "Yes, she is living on the farm with my brother Charlie and his wife and my sister Gertie. Gertie's a little lame thing."

"I wish you could tell me something about them, and about your home," said Emma, gently.

Annie hesitated, and then said: "Well, I don't know as I mind telling you. I'm not ashamed of my folks, even if they are ashamed of me. They're all good, and religious too. That is, all but me. I don't know why it was I was always crazy to come to the city and see the world. I guess I was a bad lot. I could have come, I suppose, the right way — I mean they would have been willing to let me come if I'd explained it all out to them, and let them advise me. But I never could stand to have folks talk to me and tell me what to do. Charlie's wife is what you call a good Christian, I suppose. She's always nagging and preaching at you to do her way, and she never would let me alone. That Miss Pritchard makes me think of Charlie's wife. Mother she never said much to me. She tried to get me to go to church, but I'd always sly out of it when I could. I never cared to go much after father died, and I never went before only to please him. I never could seem to go against him; but when he died there wasn't anybody to keep me straight. Mother she's one of those gentle kind. She never could stand up for her rights like some folks. If any one was hateful to her, she would just look grieved-like, and never say a word. Seem's if I can see her now, poor mother! I know just how she cried and took on when she found I'd left her."

"How did it happen?" asked Emma.

"Well, that summer a party of young folks came up and camped out near our place. They was a wild lot, but then I thought they was pretty smart. I was with them all the time. Charlie's wife scolded about it, and mother cried, and at last Charlie he said he wouldn't have such doings. I must stay away from such folks. He thought they was worse than they was, and they was bad enough, mercy knows. Perhaps if Charlie and Susie hadn't talked the way they did, I might have done different, but I don't know. I'm dreadful headstrong when I get started. The young folks teased me to come back to the city with them — specially one of the young men. Well, I just took French leave and come. That was three years ago this month. If I had it to do over again I wouldn't do it, but it's no use thinking of that now."

"And haven't you heard from your folks since then?"

"Not a word. I never wrote."

"Don't you think that was a hard, ungrateful way to treat your mother, and Gertie?" asked Emma.

"I know it was," answered Annie, shortly. "You needn't think I don't know how mean I am."

"Oh, my dear, I'm not going to scold you! You needn't be afraid of that," said Emma, quickly. "I was really thinking of my own mother. If I had left her like that, how wretchedly I should feel! To repay all her care and work and love by just running off without saying so much as good-bye. I know you would give anything in the world, if you had it, just to be able to put your head down on your mother's shoulder, and have her smooth your hair, and hear her call you her own girl once more."

"Oh, I don't even know if she is living," sobbed Annie. "Oh, dear! oh, dear!"

"I have a feeling that she is living, and that she is longing for you and praying for you this very minute," said Emma, with conviction.

"I have that feeling too, sometimes," said Annie. "I can't make it seem right that she is dead."

"Let us take it to Jesus, Annie," said Emma. "That is all we can do just now. I am going to pray that a way may be opened for you to begin over again, and I want you to pray, too. Will you promise me to do this?"

There was a struggle and hesitation then. Annie turned nervously about. She fingered the bouquet lying on the bed. She turned her eyes to the window where the afternoon sun was slanting through the chinks in the blinds. She cast rapid, uneasy glances at the door and about the room. She held up the sprig of southernwood and looked at it a long while. At last she said, desperately, "Yes, I will promise, if you want me to."

About three weeks after that, Annie Richards was standing in the station waiting for the train that was to take her to her Vermont home. A letter had come from brother Charlie in response to one written by Emma Downs, saying how glad and thankful they were to hear from their sister, and how impatient the mother was to get her daughter back again.

The whole department turned out to see Annie off that summer afternoon, and their hearts rejoiced as they heard her parting words. "If I come back in the fall I will show you that you haven't thrown your kindness away," she said, with a strong note of happiness in her voice; "and if I don't come back, I will repay what you've done for me by passing it on to somebody else that's in trouble."

Jamaica Plain, Mass.

OUR NEIGHBORS

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold —
Send him some aid today.
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Who are our neighbors? Look up, and behold,
Pressing on every hand,
Little ones, lonely ones, sad ones and old;
Everywhere see them stand.
He is our neighbor whom we can befriend;
He to whom comfort or aid we can lend;
Or he whose footsteps we may cause to wend
Toward the heavenly land.

Dear ones, be busy, for time flieth fast;
Soon it will all be gone.
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

— MRS. E. E. WILLIAMS, in *Lutheran Observer*.

SWEEPING OFF THE SEA GULLS

THE wings and the breasts of sea-gulls are going to be very fashionable this winter — that is, if women encourage the fashion. In August an agent from a large millinery house in New York went to Bar Harbor and engaged all the Indian men and boys he could get who were then camping there, to go out in canoes and shoot the gulls. "We will buy all you can shoot for the next four years," was the promise, so an Indian woman told one who was interested enough to inquire into particulars. The agent left his agency there in the hands of a clerk in one of the hotels, then went on his way to Eastport, and so along the coast, engaging as many men and boys as he could to enter upon the work of destroying the gulls that help to make the coast so picturesque, and also act as scavengers along the shores, eating the dead fish and other decaying matter.

It is hardly necessary even to state that the men and boys are not always expert shots, and therefore are likely to wound as many as they kill; thus pleasure boats floating over the charming bays and inlets of the Maine coast this fall are likely to come across gulls with broken wings struggling to fly, but held down in the waves until a slow and miserable death relieves them. The breeding season makes no difference in this inhuman work. There are no game laws for the gulls, and the wounded mother bird that has succeeded in fluttering away from her pursuer dies close to the nest of starving little ones that she cannot quite reach, and within hearing of their piteous cries.

How is it possible that women with the

smallest spark of humanity, to say nothing of Christianity, can encourage this barbarism by wearing the plumage of the slaughtered birds? There is not the excuse that the birds are needed for food. There is absolutely no excuse, and no reason but vanity — a love for decoration that costs the life of happy, living creatures. Will not any woman who hears of this exterminating process refuse to wear these wings and breasts? Do you want to help on this useless and wicked sacrifice of life for mere vanity? Savages decorated themselves with feathers and scalps; ought not you to be many grades above the savage? Show, then, your civilization, your humanity, your Christianity if you profess any, by refusing to decorate yourself with the wings or plumage of any bird. — *Boston Transcript.*

W. F. M. S. NOTES

— The sales of literature at the annual meeting of the W. F. M. S., New England Branch, held in Lawrence, amounted to over $100.

— Northwestern Branch came up to $92,000 this year, and assumes $80,000 for a Twentieth Century offering to be raised extra of appropriations for 1899–1902.

— The sum of $4,200 has thus far been raised for the Lucy A. Alderman Memorial Fund. It is very much desired that this amount be increased to $5,000. The superintendent of Young Woman's Work would like to have the circulars sent out by her returned filled out as soon as possible, as they would materially add to the fund. All who have not contributed to this Memorial Fund at Tsun Hua are invited to send at once to Mrs. C. S. Nutter, St. Albans, Vt., and the amount will be credited to their auxiliary.

— Miss C. Lawson writes: "Bombay is once more almost free from plague, and hence the zenana work is being carried on to its full extent once more, and the day schools are beginning to pick up and are progressing well. This term we have entered a little Brahmin girl as a day pupil, and hope she may come to know our Christ."

— Miss Wright writes very cheerily from what one of our workers in India calls "Miss Sullivan's colony," where nine of our missionaries spent their vacation or a part of it. She says: "Miss Nichols is so bright and interesting that we all have fallen in love with her. She is looking so well we do hope she may keep strong this year. But with Misses Thoburn and Singh both gone, the pressure will be very heavy on her."

— Miss Thoburn says: "Although India has given women so few privileges in the past, there is no question now as in England about the Indian girl's right to a degree. The Indian universities also give degrees in medicine to women if they have taken two years of collegiate study before beginning their course in medicine, and the great demand for women doctors takes students away before they complete the five years' regular college course."

— "A Greater Peace Commission" was the subject of the eloquent address given by Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, before the Northwestern Branch at Appleton, Wis., Oct. 11. The Appleton *Daily Post* says: "Many in the audience were eager to renew the greetings of personal friendships formed in the years when Miss Hodgkins was the beloved preceptress of Lawrence University. Miss Hodgkins is at once an easy and forcible speaker, commanding the immediate sympathy of her hearers, and holding their unflagging attention throughout the whole course of her remarks. She speaks entirely without notes, and her personality upon the platform is both dignified and magnetic."

— Miss Van Dorsten, who succeeded Miss Hastings in the superintendence of the girls' school in Pachuca, Mexico, says: "We, with all Methodism, feel a deep loss in the going home of Rev. Dr. Butler, the founder of this Mission. . . . You will be pleased to know that we have now four hundred pupils enrolled in this school, and more are coming. My duties are arduous, as I am in charge of this the largest Protestant school in the Republic of Mexico." God has graciously poured out His Spirit there, so that many pupils have given themselves to Christ.

Why People Call Her "So Nice"

Always shielding others at her own expense.

Making a sacrifice cheerfully whenever one is made.

Avoiding discussions in the presence of a third party.

Apologizing without reservation when an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breastplate and shield of "malice toward none, love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others, unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another. — *Great Thoughts.*

BOYS AND GIRLS

ABOUT SALT

FRED MYRON COLBY.

WHERE does the salt, the white, sparkling salt, that we prize so much, and yet so little, come from? Is it a product or a manufactured article? How many of you can tell where it is found?

Although one of the necessities of life, salt is so common and every-day an article that we scarcely give it a thought. We could not live without it, and yet if we were suddenly deprived of it, I am afraid few of us would know where to get a supply. We would be like the boy who when he was asked where tea came from, answered that his grandmother got hers of the grocer.

Salt is principally supplied from three sources — the ocean, salt springs, and mines. The larger part of the salt used in this country is obtained from salt springs, the richest and most extensive being those of Salina, near Syracuse, N. Y. Every forty gallons of water from these wells will produce a bushel of salt. As it takes three hundred and fifty gallons of sea water to obtain the same quantity of salt, you can see how valuable these springs are.

Do you know how they distil salt from spring and sea water? The brine is drawn in large quantities and placed in shallow vessels which are exposed to either artificial heat or the sun. The heat produces evaporation, and the salt is left in masses in the bottom of the vessels. What is termed "rock-salt" — that is, salt dug out of the earth — is frequently only large salt crystals obtained from evaporation.

The most famous salt mines are in Polish Austria. They extend over a space two miles in length by one in breadth, and are about one thousand feet in depth. The mines are entered by numerous shafts, with galleries at seven different levels, leading to a labyrinth of passages and immense excavations; in fact, it is a town underground, with streets, churches and statues all cut out of salt. These mines have been worked for hundreds of years, and at a former time were the source of enormous revenue to the kings of Poland. Their annual yield at present is 70,000 tons.

Sometimes this white, glittering city is lighted for a ball or a banquet, and then it is indeed a marvelous sight to behold — almost like a picture from the Arabian Nights. There is a lake in one cave on which boats are rowed, and it is altogether a wonderful place for sight-seeing.

Salt is so scarce in some Eastern countries that a man "able to eat salt" is considered a person of wealth by his neighbors. To sit "above the salt" was a designation of social importance, for the salt-cellar was placed in the centre of the table, and only servitors and those of low degree were placed below it.

The term "salary" means nothing but "salt money," and goes back to the time when imperial Rome, having abundant stores of salt in her German mines and a scarcity of money in her treasury, was accustomed to pay her legionaries partly in coin, partly in salt. When we say a "man can't earn his salt," we merely repeat the idea borrowed of the Romans, that he is not capable of getting half a living.

Warner, N. H.

A LETTER FROM A CAT

DEAR EDITOR: —

I hereby take
My pen in paw to say,
Can you explain a curious thing
I found the other day?
There is another little cat
Who sits behind a frame,
And looks so very much like me,
You'd think we were the same.
I try to make her play with me,
Yet when I mew and call,
Though I see her mew in answer,
She makes no sound at all;
And to the dullest kitten
It's plain enough to see
That either I am mocking her,
Or she is mocking me.
It makes no difference what I play,
She seems to know the game;
For every time I look around,
I see her do the same.
And yet no matter though I creep
On tiptoe lest she hear,
Or quickly dash around the frame,
She's sure to disappear.

— OLIVER HERFORD, in *St. Nicholas.*

THE SUNDAY SCHOOL

Fourth Quarter Lesson VI

SUNDAY, NOVEMBER 5, 1899

NEH. 1: 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

NEHEMIAH'S PRAYER

I Preliminary

1. GOLDEN TEXT: *Prosper, I pray thee, thy servant, this day.* — Neh. 1: 11.

2. DATE: B. C. 445.

3. PLACE: Susa, or Shushan, 250 miles east of Babylon.

4. CONNECTION: Under the commission granted to Ezra by the king many important reforms were effected. The people, who had fallen into great declension, were persuaded to repudiate the idolatrous marital connections which they had formed with the heathen tribes and to conform their lives to the law of Jehovah, which Ezra read and explained in their presence. The abrupt ending of the Book of Ezra leaves a gap of thirteen years, of which there is no record. Ezra reappears at the end of this interval in connection with Nehemiah, whose mission begins in the twentieth year of Artaxerxes. The book of Nehemiah is autobiographic in style, a large part of it being written in the first person. It covers a period of about twelve years — from the 20th to the 32d year of Artaxerxes. Nehemiah's character, says Dr. Howard Crosby, "appears to us faultless. Patriotism, piety, prudence, perseverance, probity and courage equally marked his administration of affairs."

During the reign of Artaxerxes, Egypt was conquered and made a province of the Persian monarchy. The battles of Thermopylæ, Salamis, and Marathon were fought before the date of our lesson. It was the age of Pericles (B. C. 499-429) in Greece. The Odeon, Propylæa, and "snowy Parthenon" were built in Athens under the superintendence of Phidias. Socrates was beginning to teach, and Herodotus was writing history.

5 HOME READINGS: *Monday* — Neh. 1. *Tuesday* — Neh 2: 1-11. *Wednesday* — Neh. 2: 12 20. *Thursday* — Lev. 26: 40-46. *Friday* — Deut. 30: 1-10. *Saturday* — 1 Kings 8: 46-53. *Sunday* — Psalm 80.

II Introductory

The scene of our lesson is in the winter palace of Artaxerxes in Shushan, "where were white, green and blue hangings," and "pillars of marble," and where "the beds were of gold and silver, upon a pavement of red and blue and white and black marble" (Esther 1: 6). Nehemiah, the son of Hachaliah, one of the children of the captivity, had been elevated to the high office of cup-bearer in this Oriental court, a position which brought him into daily and intimate relations with the great king. Nehemiah cherished the intense love for his country which characterized his race, and not even the lofty privileges which he enjoyed at the Persian court had power to wean his heart from "the courts of the Lord's house." He was walking one evening (according to Josephus) in the palace grounds, when he heard the well-remembered accents of his native land; and on summoning the speakers, discovered that they were Jews lately returned from Judæa, and one of them his kinsman Hanani. He learned from them the sad story of Jerusalem's desolation. Ezra's reforms had apparently been partial and superficial. Either his commission had been limited, or the "adversaries" had been too much for him, or the zeal of the Jews had expended itself in the erection of the Temple and in providing homes for themselves, or there had been obstacles of which no record has come down to us; but thirteen years had passed since the second caravan had started, and still the circuit of the city walls was marked by a line of unsightly ruins, and the gates which had been "burned by fire" in Nebuchadnezzar's time had not been replaced.

These deplorable tidings deeply affected the mind of the royal cup-bearer. In his own pathetic language he "sat down and wept; and mourned certain days, and fasted and prayed before the God of heaven." For four months he carried the secret burden of his great sorrow without betraying it to his master. His smile lost none of its sweetness, his face had no shadow, as day by day he waited upon the king, and washed the cup, and gracefully quaffed a portion of the wine from the hollow of his hand, before offering with lowly obeisance the filled cup, not grasped, but lightly held by three finger-tips of the left hand, and steadied with the right (Xenophon). But the day came at last when his grief could be no longer concealed. Unconsciously he stood in the king's presence with a clouded brow, and the despot was quick to mark it and to ask the cause. With a silent prayer Nehemiah justified the sadness of his face by a pathetic and patriotic confession: "Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth waste and the gates thereof are consumed with fire?" As the result of this interview Nehemiah was sent to Jerusalem with authority and means to rebuild the walls of the city, and to restore its beauty.

III Expository

1. **The words of Nehemiah** — a preface resembling that used by the prophets. The name Nehemiah means "the Lord is my Comforter." **In the month Chisleu** (R. V., "Chislev") — the ninth month of the Jewish year — our last of November and beginning of December. **Twentieth year** — of Artaxerxes Longimanus (B. C. 445). **In Shushan the palace.** — The remains of the famous palace in which Esther reigned as queen and in which Daniel saw the vision of the ram and the he-goat, have been probably identified. Mr. Loftus, in 1852, discovered the ruins of a palace in Susa, corresponding in style to that of Xerxes at Persepolis — a grand central hall surrounded by thirty-six massive pillars, with porches on three sides, each having twelve pillars.

2. **Hanani, one of my brethren** — a kinsman probably, rather than a real brother, not to be confounded with a priest of the same name mentioned subsequently (12: 36), appointed by Nehemiah (7: 2) to have charge of the gates of Jerusalem. **Men of Judah** — R. V., "men out of Judah." **Asked them concerning the Jews that had escaped.** — Says Dr. Crosby: "Although the greater part of the Jews preferred to live in the land to which their ancestors had been carried captive, yet to the pious heart those who returned to the old country were recognized as 'the deliverance,' or 'the delivered ones,' the 'escaped ones.'"

3. **The remnant** — not a very large fragment of the Jewish nation. Ezra's caravan did not number 10,000 people. Some of these doubtless perished by reason of the hardships of the long journey, and of the hindrances and conflicts which they had to contend with in establishing themselves in their desolate homes. **Great affliction and reproach.** — They were made to feel the burden of the foreign yoke by the exactions of the Persian governors; they had to endure the hostility of the surrounding nations — at first of the Samaritans, and lately of the Canaanites, Hittites, Perizzites, Ammonites, Moabites and others who had been infuriated at the action of Ezra in persuading the Jews to put away the strange wives which they had taken from these nations. **Wall of Jerusalem . . . broken down.** — Attempts had been made to build it, but they had been thwarted by outside opposition. It is difficult to conceive of a condition more humiliating and defenceless than this of Jerusalem in those days when every insignificant town even was girded by ramparts and towers, and owed its very existence to the protective power of its walls.

4. **Sat down and wept** — a truly patriotic sorrow at tidings which he evidently had not expected. He had reposed great confidence, apparently, in Ezra's ability and zeal. **Mourned certain days.** — Nearly four months passed before the king detected his grief. **Fasted** — a spontaneous abstinence consisting probably of a reduction of food to the merest necessaries. He could not feast, or eat dainties, or drink wine, with the dismal picture of the ruined city before his mind, and his soul burdened with desires toward God.

5. **O Lord, God of heaven.** — This style of address reveals the influence of Persian ideas. Ormazd, as here Jehovah, was also addressed as "the god of heaven." **Great and terrible.** — These and the subsequent appellations are borrowed from Deut. 7. **That keepeth covenant and mercy.** — This was the rock on which the pious Israelite reposed his strong confidence — God's faithfulness; that, no matter how dark things seemed, God was true to His promises, and that His mercy would not fail. **For them** — R. V., "with them." **Observe** — R. V., "keep."

God keeps the covenant for them who keep His commandments. This is not a doctrine of meritorious works, but of adhering faith. See its explanation in John 6: 28, 29, where the work of God is a sincere faith. The essence of faith is love, whose definition is given in 2 John 6 (Crosby).

6, 7. **Let thine ear now be attentive.** — God's "ear" is always open to sincere confessions and petitions. **Hear** — R. V., "hearken to." **Now** — R. V., "at this time." **Day and night.** — Nehemiah's fervency had reached the point of unceasing

"Honest Labor Bears a Lovely Face."

There is nothing more pleasing to look upon than a hearty, ruddy face, gained by honest toil. They are the saving of the nation, these toilers of both sexes, struggling for daily bread.

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prayer. When he lay down, and in his wakeful moments in the night watches, as well as by day, his heart was like an overflowing fountain, pouring forth prayers for his afflicted people. And confess — R. V., "while I confess." He would make himself the mouthpiece of the nation's contrition. Both I and my father's house. — Nehemiah professed to be no better than the rest. He humbly includes himself and kindred among the guilty. Dr. Crosby is inclined to think that Nehemiah would not have mentioned his "father's house" if it had not been a conspicuous one — probably the royal house of Judah. We have dealt very corruptly — "after all the abominations of the heathen," "mocking the messengers of God, despising His words, and scoffing at His prophets" (2 Chron. 36: 14-16). Commandments . . . statutes . . . judgments — different terms to express the divine law.

8, 9. Remember, I beseech thee. — Nehemiah reminds God of His promises, not that God needs to be reminded, but because promises naturally turn themselves into prayers. These are the things for which God "will be enquired of" to do them for us. That thou commandedst thy servant. — What follows is a free quotation of the substance of several passages, such as Deut. 30: 1 5; Lev. 26: 27-30. Says the Pulpit Commentary: "The sacred historians habitually refer to the older Scriptures in this way, quoting them in the spirit rather than in the letter." If ye transgress — R. V., "if ye trespass." If ye turn unto me — R. V., "if ye return unto me." Sin banishes the soul from God; repentance brings the soul back. Keep my commandments. — Obedience is indispensable. Though there were of you cast out. — R. V., "though your outcasts were." The uttermost part of heaven — the extremest point of banishment. Gather them from thence — a gracious, consoling promise. Punishment would cease with rebellion, and then no spot would be too remote for restoration. Place . . . set my name — R. V., "the place that I have chosen to cause my name to dwell there;" that is, Jerusalem.

10. These are thy servants and thy people — wicked and unprofitable as servants, and disobedient and rebellious as a people; and yet "*Thy* servants" and "*Thy* people." The prodigal son was still a son though in the far country, and when he returned and begged to be made a hired servant, he received the *father's* kiss — "this *my son*," etc. Redeemed by thy great power — from the Egyptian bondage and other servitudes. "Nehemiah is not so much invoking the divine compassion, as the righteousness and faithfulness of a covenant-keeping God" (Keil).

11. Who desire (R. V., "who delight") to fear thy name. — Amid the apathy both of those who had gone back to Jerusalem and of those who remained in Persia there were glorious exceptions — fervent souls whose prayers like those of Nehemiah ceased not and whose delight it was to reverence the divine name. Prosper . . . thy servant this day. — Nehemiah's "day" was a long one, but the accepted time came at last. This man — the king, who alone could authorize the rebuilding and refortification of the Holy City. For I was the king's cupbearer — R. V., "now I was cupbearer to the king" — a post of honor and confidence.

IV Inferential

1. We should be on the alert to find out whether God's cause is prospering or losing ground.

2. No secular office or comfort should make us forgetful of "the courts of the Lord's house."

3. When God's people suffer affliction and reproach they should carefully inspect themselves to see if their own remissness is the cause.

4. We have not to look far to find occasions for humiliation and fasting, either in the state of our own hearts or the religious condition of those around us.

5. Reverence should never be forgotten in our prayers. Access to God warrants confidence, but not familiarity.

6. The earnest prayer takes possession of the heart and becomes an unceasing outpouring.

7. True prayer will not omit confession.

8. We are entitled to plead God's promises and His past mercies.

9. We are warranted to ask that God will give us favor in the eyes of even godless men with whom we have to do.

SIR ARTHUR COTTON, THE FRIEND OF INDIA

LOUISA A'HMUTY NASR.

THE death of the father of an old friend of mine recalls to memory what a remarkable man it is who has just passed away at the advanced age of a century, lacking three years.

The one great working industry of Sir Arthur Cotton's life was the scheme of canal irrigation and navigation for India, *versus* railroad transportation. He never ceased, up to the very last, prophesying a cessation of her appalling famines, with their attendant horrors, if the life-giving streams were spread out (a saving network) till river touched river across her burning plains.

At sixteen he was engaged in the first Burmese war, and soon after commenced making surveys for the public works department, with a view to canal making. What his efforts accomplished fulfilled his prophecy, for the Godavery Delta works irrigate 840,000 acres of rice, and there the crop never fails. The one sorrow of his later years was that he could not induce the Government to repeat the same efforts in other parts, instead of putting its thousands upon thousands into the railroads that accomplish nothing but transportation. True, they make feeding the hungry multitudes (to a certain extent) possible, whereas the life-giving canals stave the hunger off.

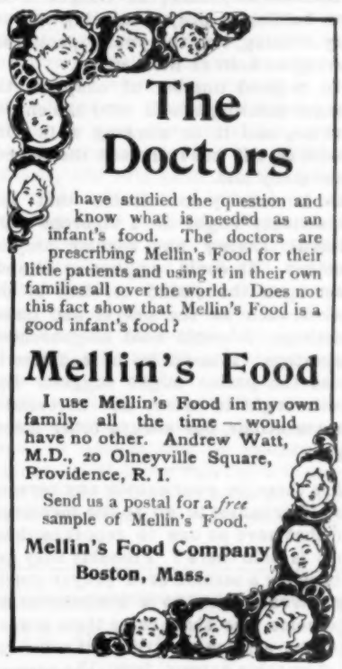
Sir Arthur Cotton had India with her needs temporal and spiritual much upon his heart, and mission work won his warmest interest and untiring help. It was when quite a young man, on his return there from Burmah, while sitting on deck admiring the moonlit sea and the sky illuminated with silver light, that the thought struck him: "Who made these worlds? If God, why don't I know more about Him?" Acting on the impulse of the moment, he went below, where the ship's officers were playing cards, and asked: "Is there a Bible on board?" Shouts of laughter greeted his question; but, finding he was in earnest, one was at length found, packed at the bottom of a middy's box. This was the starting point of a new career.

"God speaks to man on every side,
Sending His voices from the outer world,
Glorious in stars, and winds, and flowers, and waves,
And from the inner world of things unseen."

From now everything took on a new aspect to the young man. His sole inquiry was, "How shall I live my life for God? What shall I do for His glory and the benefit of men?" And the story of his life answers the question. While pursuing his own work, he was upholding the hands of missionaries in foreign lands, and using his personal influence to lead men to the Saviour.

At the age of seventy-six he settled down with his wife and daughter in the town of Dorking amid the Surrey hills of England. There he entered enthusiastically into plans for the betterment of the poor around him. A coffee house, reading-rooms, and a hall for meetings and classes, he built as he saw the need of them. The crowd of men standing round his open grave on the day of his funeral testified to their appreciation of his efforts and the heartiness of their affection for him.

Nashville, Oregon.



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Epworth League Department

Edited by REV. FREDERICK N. UPHAM.

Department of Spiritual Work

It is safe to say that no department of our Epworth activity is more important than this. It is idle to assume that it is the *most* important, for who knows the chiefest link in a chain?

The Sunday night meeting is the special care of this committee. If the Epworth meeting does not help the general church service, it ought to be immediately changed in its plan or time; and, if this doesn't remedy the difficulty, it ought to be forthwith given up. We urge that the pastor be frankly consulted, and that a perfect understanding be reached as to this question. Right here our League machinery shows the most friction.

At Florence, Mass., the League is not now holding a prayer-meeting on Sunday evening, but the young people are having an hour of Bible study.

In a good number of chapters the League meeting is held *after* the church service, and it is working well. One pastor says it has increased the attendance many fold.

It is entirely conceivable that this department might do a vigorous work without having any regular prayer-meeting. It could emphasize attendance upon the stated services of the church, such as the prayer and class-meetings. It could hold neighborhood gatherings. It could be in readiness to do as the pastor might suggest. Epworth ought to mean, not necessarily *more* meetings, but always *better* meetings.

Are there in your church any persons too old or infirm to go to the meetings, and that have no one to report to them what is said there? Probably they get hungry for a sermon or a prayer-meeting. Would it not be a kindness to see that some one shall carry them a word rom the service or write out some remark or some extract from the sermon that they may read again and again? Such thoughtfulness might be not less welcome than the gift of flowers. — *Christian Endeavor World.*

Department of Mercy and Help

The pastor at Westfield, Mass., makes glad and grateful mention of the encouraging fact that the Mercy and Help department of the League connected with this vigorous church made 702 calls during the year ending Oct. 1.

The winter's cold will soon be here, and "the poor ye have always with you." Gather the clothing, and, under careful supervision, give it to those who need. Here the League can help the Sunday-school by fitting out those scholars who must stay at home because they are improperly clad.

In one of our Boston churches the Mercy and Help department did the calling upon the Sunday-school absentees.

A young woman in one of our Leagues volunteers to do some definite work for the Master. The pastor is made happy by her willingness to call regularly upon the aged people who are shut in, and they appreciate greatly the kind and loving thoughtfulness. As for the young woman herself — well, she finds it a means of grace.

Are you thinking of the coming Thanksgiving next month? There's an open door for you to enter.

Literary Department

In this connection we present a number of paragraphs bearing upon the general theme of books. The literary chairman attempts, perhaps, the impossible if he tries to get *all* members of the League interested in reading. Far better get a group or circle who will do this regularly, and then with our fine Reading Course or some other carefully chosen books begin and keep it up during a given period. On the general plan of the Chautauqua circles this work could be conducted. One minister urges us to advise the taking up of the Chautauqua course as our regular Epworth reading. That might be done profitably, no doubt, in some places. Generally speaking, it would be too heavy because too much. But do *something* honestly, bravely, and religiously. The League isn't for play. It is in earnest. Taste must be educated quite as much as pleased.

GOOD BOOKS.

— Give attendance to reading. — *St. Paul.*

— Wisdom is the principal thing. — *Solomon.*

— Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves. — *Jeremy Collier.*

— If a man empties his purse into his head, no one can take it from him. — *Benjamin Franklin.*

— The historian Gibbon said that he would not exchange the love of reading for the Empire of India.

— The pious Thomas à Kempis strangely says: "I have sought for rest everywhere, but I have found it nowhere except in a little corner with a little book."

— Whenever you hear a person say, "I have no time for reading," it is an indication that he has no taste for it. Where there is a genuine passion for reading, the time will always be found. — *Canadian Epworth Era.*

— I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade or medicine, they are the message of Christ, the teacher of all truth. — *Charles Kingsley.*

— A book is good company. It is full of conversation without loquacity. It comes to our longing with full instruction, but pursues us never. It is not offended at any absent-mindedness, nor jealous if we turn to other pleasures of leaf, or dress, or mineral, or even of books. It silently serves the soul without recompense — not even for the hire of love. — *Henry Ward Beecher.*

— When Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables, and is vigorously throwing the inkstand at the church. The inkstand is symbolical of literature, good or bad. — *Dr. Hoss.*

— Charles Dudley Warner makes this statement in the *Sunday School Times:* "The youth who cultivates a taste for weak and ignoble fiction will find it as difficult to get rid of his habit as the youth who is brought up on a dyspepsia-producing food. But the really hopeless case is the man who does not feed his mind on anything. If the gods love him, they will take him away young, for he is preparing for himself a vapid old age."

— It is a good rule for every busy man or woman, especially for those engaged in religious work, to take an hour or two a day for self-improvement — for reading, for study, for thought. If one is too busy to do that, he has taken upon himself burdens that he has no right to assume. He needs that time, just as he needs the hours of sleep, to make his energies rich and effective. To take a generous margin of every day for self-improvement is not selfishness; not to do so is unwisdom, it is a neglect of a means of power. — *Watchman.*

— As well almost kill a man as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself — kills

Quieting
vs.
Irritating
Food
TRY
Grape-Nuts

"Chinese dogs are taught to subsist upon boiled rice with a little milk, and become so placid that they will not even bark," says Dr. Oswald.

This seems to demonstrate the fact that a largely vegetable diet inclines to quiet the nervous system, where, on the contrary, a diet composed largely of flesh is ultimately irritating, particularly to one confined mostly to mental work.

Grape-Nuts was placed on the market for the use of brain workers. It is a concentrated nourishing food, containing in its make-up minute particles of phosphate of potash obtained from the field grains. This, when combined as nature combines it in the human body with albumen, makes the gray matter of the brain and the nerve centres; therefore, the use of Grape-Nuts supplies the brain worker with steady renewal of the daily losses from his employment. Grape-Nuts do build brains, as can be demonstrated by ten days or two weeks use. There comes a steady, sturdy feeling of independence and strength.

The question of properly selected food is the question of the day, and the individuals who give this question their care and attention will become best fitted to make a success of life. Grocers sell Grape-Nuts food.

the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. — *Milton.*

Social Department

Some people object to having anything of this nature in the church. We do not share their opinion altogether. However, the wise chairman will not debate the question very much, but will occasionally suggest the holding of the League meeting in private houses. It is not a weakening, but a magnanimous concession to the opinions of other good people.

Steer between the Scylla of dullness and the Charybdis of silliness in your work just here.

If you have any League member who really is entirely sanctified, think of him favorably in connection with this department. Such a person is just the one needed, for by the supposition his common sense is sanctified, and he ought to be of all people most attractive. The fullness of the Christian life implies a very close approach to Christ, and to His sacred Person all men gladly came.

The Secretary

Yours is a most honorable position. You are to have "the pen of a ready writer." This means more than "keeping the records of the previous meeting." That is good. But a wider sphere than that opens up before the faithful, alert secretary. Correspondence with absentees, letters to the sick, chronicles of the church life, statistics of religious life and progress — in fact, if you will, you may make your department of very great value.

The Treasurer

Your hymn is Number 574, Methodist Hymnal. Your verse is Romans 12: 11. Your sermon is the Parable of the Pounds; and your benediction from the Master's own lips will be: "Well done, good and faithful servant."

The Junior League

The department that will yield the quickest, surest, and most permanent results.

The department that calls for very great variety.

The department that supplements the work of the Sunday-school.

The department that is growing more and more in favor.

For All Our Workers

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling —
To be living is sublime.
Worlds are charging, heaven beholding;
Thou hast but one hour to fight;
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages — tell for God!"

Dr. Berry in Vermont

Two of our workers are to be very busy the next few weeks. Dr. Berry, of the *Epworth Herald*, and Mrs. Annie M. Smiley are to speak at three district conventions in Vermont: Perkinsville, Nov. 1; St. Albans, Nov. 2; Barton, Nov. 3. Mrs. Smiley also spoke at Beverly, Mass., Oct. 16, and at New Bedford, Oct. 19.

A Poor Place to Get Warm

Peter tried it very early in the morning of the dreadful Crucifixion day. The cold struck to his very heart. It chilled him through and through. It fairly froze his warm life-blood. In vain did he try to warm himself at the world's fire. Many are doing or attempting to do the same impossible thing. You will never warm your heart at the world's fire. It burns low. Its embers are dying. Up near the sacred Cross John kept his heart warm. That's the only place. Keep far away from the world's fire! Avoid Peter's sinful folly!

The Field is the World

— The gifts of the Moravian Church for missions amount to £80,000 annually. One out of every sixty members of this devoted body of men and women go to the foreign mission field.

FROM JAPAN.

— The Christians number about 1 in 1,000.

— In 1864 the first convert was enrolled; in 1872 the first Christian congregation was formed at Yokohama with eleven members.

— In 1873 the calendar of Christian nations displaced the pagan.

— In 1868 the first building for Christian uses was erected in Tokyo; now there are ninety-two.

— By the treaties, which came into force in July of this year, all Japan is now open for missionary residence and work.

— Japanese Christians have sent and will support five missionaries to their own countrymen in the Hawaiian Islands.

— One self-supporting church in Japan gave its native pastor for eighteen years, Mr. Miyagawa, a vacation and $1,000 to enable him to attend the International Congregational Council and the meeting of the American Board.

— The presiding officer of the Lower House in the first Japanese parliament of 1890, was a Christian. The one holding the same position in the last two parliaments is an elder in the Presbyterian Church. He has been a member of Parliament since it was opened. When first nominated some of his friends urged him to resign his eldership until the election was over, fearing that it might interfere with his success. Mr. Katsoka said, "No, I would lose my chance of going to Parliament rather than give up my office in the church." Some of Japan's most influential journalists are avowed Christians. Many others are confessedly following Christian models and advocating Christian ideas.

Why Go to the Heathen?

I may add that my general thought and this present writing depend upon my convictions as a Christian and a Churchman — the strongest convictions that I entertain; for to me the church is a greater fact than any state, and Christianity is more than any political creed. The argument to withhold our hand from external action, as in accepting our new dependencies, because "at home Americans have on hand, and still unsolved, the greatest political and social problems of the world," is to me simply the repetition of the old cry as to missions: "Why carry Christianity to the distant heathen when we have so many practical heathen at home?" To this we have, fortunately, the answer of our Lord's own charge to us; and while it may be admitted that we have no similar specific instruction for the state, it is to be remembered that both state and church are God's own children — "powers ordained by God" — sisters, each with its proper sphere of action. Constituted by the same supreme authority, it is not unreasonable to believe that the duty of external activity rests upon the one as well as upon the other, coincident in both cases with internal obligations still unfulfilled, and which probably never can be wholly fulfilled. At the present day the home calls upon the church of Christ are continually outstripping the power of the church to meet them. Must missions then be abandoned? Belief in the exterior mission of the state is re-enforced by the clear charge to the individual man as to his neighbor, which runs throughout the New Testament and is summarized in the parable of the Good Samaritan. — CAPT. A. T. MAHAN, in the *Churchman*.

The Letter League

A New Zealand Endeavorer tells about a Christian Endeavor Letter League. The plan suggested is that each Endeavorer should pledge himself or herself to write at least one letter a month on some purely religious subject, having for its definite object the extension of Christ's kingdom. The letter may be to any one in need of spiritual help or to some unconverted friend. Mr. William J. Searle, the originator of the plan, says: "The writing of a letter demands some degree of personal effort, and in this it differs from the printed message. The letters would be filled with the individuality of the writer, and thus would strongly appeal to all those to whom he is bound by the ties of blood and friendship. By this means out-of-the-way places would be reached. Furthermore, the act of writing commits the writer to the truth of his message. It helps to define, to deepen, and to solidify the religious life of those that use it to convince others, since it remains as a witness of their beliefs." — *Canadian Epworth Era.*

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League Prayer Meeting Topics for October

REV. MATTHIAS S. KAUFMAN, Ph. D.

November 5 — A New Name. Gen. 32: 24-29; Rev. 2 : 17.

"What's in a name?" That depends. In some names there are terror, cruelty, shame. Judas is a hated name, suggesting treason; Weyler is associated with heartless inhumanity toward starving Cubans; Belshazzar stands for reckless folly; Daniel for lofty wisdom. In the name Jesus the eye of faith sees an eternity of blessedness — "How sweet the name of Jesus sounds in the believer's ear." Samuel Johnson says of one: "He left the name at which the world grew pale." Nero and Napoleon were such names in their days of despotic power. What enthusiasm has recently been excited by the name Dewey! In it is the freshness of morning dew. The honor he won for our nation is fragrant as spring flowers. Not the mere letters or form of the word, but the meaning of the name, counts — the meaning which has been put into it by the character for which it stands.

1. The Old Name. In this case it is Jacob, and it means supplanter. He began early to reveal in his life the characteristics of his name. Esau was cheated out of his birthright by this sharp, shrewd, worldly-wise brother. He was close-fisted, grasping, and very selfish. It was hard for him to trust in God because he so intensely desired to have his own way in everything. This all-night wrestling with the incarnate Son of God was not necessary in order to make God willing to hear his prayer. It simply indicated the stubbornness of Jacob's rebellious will. The moment he surrendered, he triumphed. This is still the only way to victory. By submission to nature's laws they serve us. So by complete obedience to the Supreme Ruler He places Himself at our service.

The old name stands for the old man of sin, the carnal nature with its evil, degrading inclinations. Christ compares the natural heart to a cage of unclean beasts and birds, full of vice-germs. Tennyson once accused Bulwer Lytton of having "a spotless shirt, a dapper boot, and a soul of dirt." This is the unrenewed soul. It is sadly soiled by sin. A colored girl who desired to sin but was afraid of hell one day found comfort in the thought that there couldn't be enough brimstone to keep the fires burning. Her old aunty, who had spiritual discernment, replied: "Ah! honey, darlin', you look out you don't go dere, for you'll find dey all takes der brimstone wid 'em." Sin contains its own brimstone and all elements of its own punishment.

2. The New Name. How wonderful that the old man of the flesh can be put off and the new man of spiritual power can be put on! This change is called a new creation, a new birth. It is a fact in the spiritual realm as unmistakably attested as any fact in the material realm. Jacob passed into this new life through repentance, surrender, faith, which is the only way. The manifestations of conversion may vary, but the essential steps are invariable. They must be taken. When taken, the result is always admission into Christ's kingdom. The all-night struggle illustrates how hard it is for adults to forsake old preferences for new ones. But the rewards are immense. A forger of railway tickets was soundly converted. From his easy way of making money he went to digging holes for railroad piers. Hard, dirty, hand-blistering work it is, at a dollar and a half a day. But it was clean money. His old partner came to see him, and thought he must be crazy. "No," he said, "I was never so sane in my life. I have found Jesus and given my heart to God." Then his partner in crime tried to persuade him to assist in a scheme that promised large profits, but he firmly declined. His new life, though burdensome outwardly, was full of peace within. His compensations were ample. This is the "pearl of great price." Wisdom urges the surrender of all else that this may be secured.

3. Christ's Estimate of the New Name. To the disciples who came back to Him, elated over their success in casting out devils, He said, "Rather rejoice because your names are written in heaven" — that is, enjoy the new character you have achieved, which entitles you to recognition among the angels. Again, in Revelation 2: 17, speaking from His throne above the stars, He says: "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The intimacy of each saved soul with Christ is intensely personal, having its own peculiar flavor and sweetness.

The name most frequently heard in our land of late is that of Dewey. A worthy name it is. But every true Christian may have a name favorably known among the inhabitants of heaven, —

> "A name that sinks not in oblivion's flood,
> But with clear music, like a church bell's chime,
> Sounds through the river's sweep of onward rushing time."

November 12 — The Livi g Bread. John 6 : 26-35.

Wheat in any form thoroughly commands the respect of the Arabs in Palestine. If a morsel of bread fall to the ground an Arab, seeing it, will pick it up as quickly as may be, press it to his lips for a kiss, touch it to his forehead, and place it in some recess or cup on a wall, that it may be a blessing to some fowl of the air. In so doing he will say, "We must not tread under foot the gift of God." Would it not be well if all persons entertained as much regard even for the bread which perishes? But there is another bread of infinitely more value. This is the Bread sent down from heaven. Christ Himself is that bread.

CRUMBS.

1. Men are often blinded to the real bread of life (v. 26). It was not hunger for spiritual food which brought multitudes to the synagogue in Capernaum.

2. In reality it is this living bread which people need more than any temporal supply (v. 27). Let us strive more for that bread which endures to eternal life.

3. God is the source of this living bread. For centuries the source of the Nile river was enveloped in mystery. Each year the river turned the desert into a garden of fruitfulness. From its verdant delta the people garnered their food, and yet whence came its waters and why its overflow none could tell. Spiritual blessings and their beneficent results fall upon many lives today who never so much as inquire into the source of salvation's stream.

4. Faith is the hand which reaches out for this living bread. He only partakes of it who accepts of Christ's salvation and submits to His will.

LOAVES.

Three precious ones are given to us in verse 27: —

1. The satisfaction that comes to the believer in the assurance that this life is not all. This is our probationary state. At best this world is transitory. For a little time it may deceive our senses, but it surely will vanish away. It may come to us as a sight will present itself to a traveler in the Arabian desert. While passing over this expanse suddenly there will appear a beautiful landscape, a glittering castle or a finely proportioned city. All this will seem real to him, but as he thinks to enter into its possession it is gone. The mists rising on the heated sand produce this illusion. Set not your affections on things of earth.

2. The surety of the eternal. Three inscriptions span the triple doorway of the Cathedral at Milan. Over one is carved a wreath of roses with the inscription: "All that which pleases is but for a moment." Over the other entrance beyond the main one is a cross with the words: "All that which troubles is but for a moment." Then over the magnificent central entrance

CHRISTMAS CANTATAS.

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is the stirring truth: "That only is important which is eternal."

3. Christ the only way. When the great stone piers of the East River Bridge were about to be built, the architect did not build any artificial sub-foundation. He well knew that there was just one thing to do — dig down through the mud and sand to the rock which the Architect of the earth had placed there thousands of years ago. This is all we need for the piers of our hope. Let them rest upon the Rock laid by eternal hands, ages ago, even the Rock Jesus Christ.

"Give us this day our daily bread,
Thy bread is strength indeed.
And in our deepest need
It is enough, upon life's dusty road
To find our load
Sustained by grace, and help each day bestowed."

November 19 — Liberty and Love. Rom. 14: 1-23.

"Each Christian nation shall take upon her
The law of the Christian man in vast;
The crown of the getter shall fall to the donor,
And last shall be first, and first shall be last,
And to love best shall still be to reign unsurpassed."

It is the law of the Christian man in vast which the apostle here interprets. The eating, the drinking, the keeping of days, are only illustrations of great general principles. The little ins and outs of certain rounds of living troubled some of the Christians at Rome. They became entangled in non-essentials. Petty annoyances retarded them from sweeping out into the great expanse of liberty and love.

1. The apostle-teacher did not become impatient with these disciples.

2. He did not censure them for narrowness.

3. He did not by a sweep of unimportant assertions unloose their little hold on the general law of love.

4. He did not disparage them in their efforts to find the light, although they fumbled about unnecessaries.

How wise was this method! How gentle the manner and spirit! With what dexterity is commended the good in their practices! From the very little advances which they had made, how lovingly they are led to broader vision. What a lesson in method and charitable judgment is this chapter to all of us Christian workers!

"Heart, are you great, are you great enough
For a love that never tires?
O heart, are you great enough for love?
I have heard of thorns and briers."

ETCHINGS.

1. A tourist persisted in his attempt to make a hole in the steamer. When remonstrated with for his folly, he inquired, "Have I not a right to make a hole under my own berth?" In our journey though life have we any right to perform deeds in our own precincts which may imperil others?

2. A light-hearted girl trips merrily along. She spies a piece of orange peel at her feet, but passes on, glad that she did not slip on the treacherous offender. A few steps behind follows a lady, who also sees the orange peel on the walk. She, too, passes without accident. But having passed, she turns back as by instinct and removes the peel, that no other passer may be subjected to the possibility of injury. To remove stumbling blocks is one of the great teachings of our present theme.

3. A horrible looking object moves along a grim mountain side. Nearer approaches the traveler; and, to his surprise, the object becomes more sightly. It proves to be a man. A little closer approach, and lo! it is his own brother. We need only to come in touch with repulsive people to find within them hearts beating like our own. Brotherliness is one of the prominent lessons of our topic.

4. Scarcely a prettier etching can be found in verse than "Abou Ben Adhem." He awoke from a sweet dream of peace to find an angel standing like a lily in bloom in the moonlight of his room. A book of gold was in his hand wherein he had entered the names of those who love the Lord. Abou, learning that his name was not in the list, said: —

"I pray thee, then,
Write me as one that loves his fellow-men."

The following night the celestial visitant again illuminated his room, —

"And showed the names whom love of God had blessed;
And lo! Ben Adhem's name led all the rest."

As surely will the love of God rest upon each one of us if we sincerely and broadly love our fellow-men.

November 26 — Our Return to the Lord's Benefits. (Thanksgiving Meeting.) Psa. 116: 12-19.

At the creation of our earth gratitude was expressed — "The morning stars sang together and all the sons of God shouted for joy." It began with a song, will it not end with a doxology? Thanksgiving is beautiful in a single soul; when breaking from the heart of a nation it is sublime. In no year of our country's history has there been so much to awaken thankfulness as in this year 1899 The accumulation of great achievements is larger than ever. Our prospects for the future are brighter.

1. But let us make it personal and feel with Carleton, —

"We thank Thee, O Father, for all that is bright —
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time"

If we analyze these lines, we shall find them including very much for which we should be grateful. "All that is bright" embraces not only what the sun has painted on flower and fruit and foliage, on sky and ocean, by day and by night, but it includes every shining virtue and every radiant grace and beaming affection and glowing desire and glittering joy that enter into life. How many more bright days in life than dark ones! Happy he who, like the sun-dial in Rome, says truly: "I mark only the bright days." God evidently loves the beautiful, and would have us do the same. Lanier found great satisfaction in believing that the holiness of beauty is as pleasing to God as the beauty of holiness.

2.

"We thank thee, O Father, for all that is drear —
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain,
Thy mercy permitted a sorrow or pain."

In this stanza there is a chastened loveliness that can be appreciated only by those who, like St. Paul, exclaim: "We glory in tribulations also." This is among the highest of Christian attainments. It is easy to rejoice over evident blessings; but to see God's love in apparent calamity and disaster requires a clearer faith-vision than most of us have. Blessed is the soul so trustful in God's boundless love that it can sing with Mrs. Browning: —

"Through dark and dearth, through fire and frost,
With emptied arms and treasures lost,
I thank Thee while my days go on."

3.

"We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand."

Surely here is special reason for gratitude. All the bright things of life and all the dark ones are intended to send us out of ourselves into other lives as ministering angels. If these varied experiences enlarge and expand our natures until they overflow in gentle and generous helpfulness, then surely we should be inexpressibly thankful for them. The supreme good is completeness of life — "life more abundant." Whatever contributes to this end is to be highly appreciated.

4.

"We thank Thee, O Father, for days yet to be,
For hopes that our future will call us to Thee;
That all an eternity form, through Thy love,
One Thanksgiving Day in the mansions above."

It is perfectly proper for God's confiding children to be thankful for what is to come. Such an one marches into the future without dread, feeling assured that all the unfoldings of Divine Providence must be favorable to the faithful, saying with Whittier, —

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."

What is more beautiful than this unshaken trust? How grateful should we be to have an experience so restful!

Let us open the heart fully to God's incoming. Let us give Him the largest possible opportunity of enriching our lives, so that thus we may be enabled to glorify Him. Let us do His will from the heart, cheerfully. What a difference between mechanical perfunctory service and that vital, spontaneous outgoing of the soul which indicates wholehearted devotion. A little boy received a present. It greatly pleased him. He knelt down and said: "Dear God, I thank you for my beautiful gift, and I will do anything you want me to do. Amen." Express gratitude daily by making your life just as great a blessing as possible to all about you.

"May every life that touches mine —
Be it the slightest contact — get therefrom some good
. . . . . .
To make this life worth while
And heaven a surer heritage."

Brockton, Mass.

THE MINISTER'S COFFEE

"I used the old-fashioned coffee from my babyhood, and, like many others, thought I could not live without it. Was in the army four years during the Rebellion and came out very much broken in health. I was compelled to quit the active work of the ministry for more than a year at a time, suffering terribly from stomach and intestinal troubles and torpid liver, with the consequent nervous headache and prostration, lumbago and rheumatism.

"Four years ago, being confined to bed with these troubles and ulceration of the liver, my physician positively forbade the use of coffee and brought me some Postum Cereal Food Coffee. Since that time, myself and family have used no other coffee. All my intestinal trouble has been greatly relieved, and I no longer suffer from rheumatism and very little from torpid liver or biliousness.

"I am fully convinced that coffee is very largely responsible for the greater part of all stomach, intestinal and liver troubles from which people suffer. I am now 58 years old, and my health has been so much improved that I do as much work as I ever did, and with about as much comfort. I can conscientiously attribute it chiefly to the use of Postum Cereal Food Coffee. There are several friends who have had valuable experience with the leaving off of coffee and the use of Postum Food Coffee. It gives me pleasure to add my testimony to help humanity to understand that the very general cause of sickness is, I consider, largely attributable to mistakes in the use of food and drink." Rev. J. A. Flickinger, Pastor of the Lutheran Church, Ray's Hill, Pa. Grocers sell Postum Coffee, and Postum Cereal Co., Ltd., make it at Battle Creek, Mich.

W. F. M. S. --- N. E. Branch

MRS. G. A. PHINNEY.

Another twelve months have slipped away, and again we come with the report of the thirtieth anniversary of our beloved Branch. The meeting was held in the Garden St. Church, Lawrence, Oct. 10-12, and it is a pleasure to announce the largest number of delegates in attendance in the history of our organization. By common consent we may safely say that for gracious and genuine hospitality in the church and homes, for a sweet spirit of harmony, and an evident conviction of the importance and magnitude of the work committed to us, this meeting has seldom been surpassed.

The Conference and district secretaries came promptly to their meetings on Monday evening and Tuesday morning, while the executive board held a largely attended meeting on Tuesday afternoon.

The audience-room of the church was crowded on Tuesday evening with friends who came to enjoy the first public meeting connected with the anniversary. Rev. G. M. Curl, the pastor of the church, conducted the devotions and extended a cordial welcome to the ladies of the Branch. The address of the evening was given by Rev. Dillon Bronson, of Salem. The speaker was in perfect sympathy with the work of our society, and extended his hearty congratulations upon the marvelous success which has attended our efforts during the thirty years of our history. Woman has been God's greatest agent in the reclaiming of this world; in no place is she so indispensable as in the foreign mission field, and no greater work has ever been committed to her than that of our Missionary Society. Mr. Bronson's opportunity for world-wide observation gives great weight to his public utterances.

A pleasing feature of the program was the Conversationals, led by Miss Emma L. Knowles, Miss Effie Young and Miss Mary A. Danforth. The Eurasians, whom Kipling says "are *the* people of India," was the special topic of the first speaker. Miss Young expressed her gratitude to God for the privilege of spending seven years in working among the girls in China. Miss Danforth's words on Japan called forth much enthusiasm and spirited discussion with regard to the treaty recently signed and the new educational law. The latter means a great advance in matters of education, but may mean a great restriction in our own work. The law declares that in all grades below the seminary no religion shall be taught; and if this prevails, it means the cutting off of all our work in the day-schools and kindergartens.

The reminiscences of thirty years of the *Woman's Missionary Friend* was still another feature of interest. The service was most ably conducted by Miss Pauline J. Walden. Tender reference to the first editor, Mrs. Warren, with extracts from her strong editorials; testimonies as to the value of the *Friend* by missionaries and workers at home, with a peep into the "inside working," told in rhyme by Miss Bennett, made an appropriate and helpful anniversary celebration.

The treasurer's report showed that the sum of $33,120 64 has been raised the past year, which includes $4,270 90 for the Lucy A. Alderman Memorial. After careful consideration it was decided to appropriate $34,000 for the coming year.

In the annual election of officers the list remained unchanged.

"An Evening with Our Missionaries," with short addresses by Miss Knowles, Miss Young, Miss Harvey, Miss Morgan, Miss Cushman and Miss Danforth, each speaking with enthusiasm of the work in the countries nearest their hearts, held the close attention of the large audience on Wednesday evening.

Mrs. Harrison had charge of the "Children's Hour." The little folks marched in under a banner bearing the significant inscription, "The Future W. F. M. S." They entertained with verse and song, and were in turn entertained with a pleasing talk from Miss Clara M. Cushman.

"Our Literature" was carefully presented during the session, and a decrease in the weight of our agent's express package and an increase in the weight of her purse showed that the ladies are truly appreciative of their privilege in this direction.

Exchange of thought on such subjects as "Work in Our Auxiliaries," "Work among Young People," and Children's Bands abounded in helpful suggestions.

The report of our corresponding secretary was given by countries, and brought fresh items of foreign news.

Suitable resolutions on the death of Dr. William Butler, Mrs. Elizabeth L. Rust and Miss Mary Ashton were adopted.

A hearty resolution of thanks was passed to the editor of ZION'S HERALD for his kindness in opening a column for our work.

Gratitude was felt for the presence and aid during the session of Rev. G. M. Curl, and the Methodist pastors from surrounding churches; and deep appreciation was expressed for the inspiring musical program which was rendered.

Having been guided with the executive skill of our president, Mrs. Jesse Wagner, to a successful and joyful termination of our meeting, we turn our faces toward the coming year with greater faith in the cause which God has placed upon our hearts, and with stronger confidence in His blessed leadership.

N. E. Conference W. H. M. S.

MRS. JOHN GALBRAITH.

The eighteenth annual meeting of the New England Conference Woman's Home Missionary Society was held, Oct. 5 and 6, in the old historic Bromfield St. Church, where it was organized eighteen years ago last June. A large number of delegates and friends assembled for the opening session.

The announcement of the death of Mrs. Elizabeth L. Rust, our efficient general corresponding secretary, cast a deep gloom over the convention. Mrs. Rust was greatly beloved in New England and was a personal friend of many present. Mrs. George Mansfield, Mrs. Floyd and Mrs. Joseph Mansfield were appointed a committee to frame suitable resolutions. Mrs. F. K. Stratton conducted the devotional exercises in

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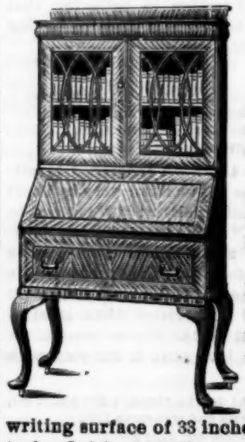

A CHOICE ONE

We have always joyed over the bookish cranks, the people equipped with wheels, those who love beautiful things, not always knowing why, and who occasionally do a bit of thinking on their own account.

For them exclusively we have planned a piece of furniture, and it goes on exhibition this week. Never mind the full description; we are not pedlars today, and such cabinetwork is not sold by the pound.

It is the best Library Desk of this period that we have ever seen. The entire framing is cross-banded and the panels are cross-matched. All the frames, mouldings and finish are in serpentine roll. Even the reverse of the lid is bordered in cross-banded strips.

The book cabinet has adjustable shelves and double-locked glass doors. The desk when open has a clear writing surface of 33 inches, and complete equipment. Deep outside drawer. Interior finish of bird's-eye maple. Old cabriole legs. Solid brass trimmings. Will you not see it?

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appropriate words in view of this sad intelligence.

The business of the convention opened with reports from the work in the churches, given by the district secretaries, Mrs. Hyde, Mrs. Williston, Mrs. Baird, Mrs. Whipple, and Mrs. Clark. These reports were full of encouragement and showed earnest effort on the part of these faithful workers.

The Supply department, Mrs. D. F. Barber, agent, has sent $3,139 in supplies West and South.

The new agent for *Home Missions*, Mrs. L. A. Sanborn, has increased the list of subscribers by 94, and obtained 139 new subscriptions to the children's paper.

Mrs. Harvey, secretary of Mothers' Jewels, reported a fine increase in this department. There are 30 enrolled bands, with a membership of over 800; $110 has been received during the year, which has been used to support two sisters in the Mothers' Jewels' Home in Nebraska. The society hopes for a still larger increase the coming year, in order that they may care for still another little sister.

Miss Tewksbury, mite-box agent, reported having heard from 150 mite-boxes, the amount collected being $149.91.

Mrs. E. L. Farr, secretary of the Religious Periodical Bureau, reported a large number of papers, magazines, Bibles, Scripture texts and other literature sent South and West during the year.

Mrs. Ainsworth's report of young people's work showed that there are a number of such organizations actively engaged. A young people's hour was an attractive part of the afternoon program. Papers were read by several young people from different bands, which indicated their knowledge of and interest in the work.

Rev. Dr. Galbraith, pastor of the church, conducted the devotions in the evening. Rev. Dr. Frederick Woods was the speaker, and in a fine address revealed our Christ and His method of working for suffering humanity in a way that will not soon be forgotten by those privileged to listen to him.

The devotional exercises Friday morning were conducted by Mrs. J. M. Leonard, after which the delegates were cordially greeted by the president, Mrs. Jacobs, and introduced to the convention.

The treasurer, Miss E. J. Webster, reported $4,819.14 received during the year — an advance of more than $200 over last year.

The report of Mrs. Floyd, corresponding secretary, gave a summary of the work of the Conference during the year. All departments of the work had been faithfully served and the addition of members and formation of new auxiliaries and bands was very encouraging.

The address of Prof. Harriette Cooke and her report of the Medical Mission was full of interest, and her enthusiasm awakened a new interest in this important work. An Italian woman has been secured to work among the people of that nationality. The amount of desk money received since January is very gratifying, about half the patients being able to pay the small fee asked. About 4,000 people have been treated since January. The work is of such a nature that it is almost impossible to tabulate results and thus give due credit to the faithful workers in the North End.

Mrs. George Mansfield, chairman of Immigrant Home committee, gave the annual report for that institution. Immigration has slightly increased during the year, 20,154 persons, representing 13 nationalities, having landed in Boston. Mrs. Clark has met 72 steamers, 18 more than last year. There have been 517 inmates in the Home, 3 031 lodgings furnished, 9,920 meals served, 3,330 tracts and papers distributed, 98 religious services held, and 495 helped on the pier. Drs. Tilton, Morgan and Haynes have also rendered much service to these friendless, homeless ones from other lands.

Mrs. Clark, in her address, told many pathetic incidents that came to her notice while engaged in this work.

Mrs. F. T. Pomeroy conducted the devotional service at the closing session, Friday afternoon. Very few had previously had the privilege of hearing Miss Van Marter, editor of the children's paper, and she was listened to with close attention, all enjoying her bright, enthusiastic address. Mrs. Collyer's able paper, "Echoes from Chinatown," revealed a condition of things in America that was a great surprise to many.

Mrs. Geo. Atwood, from Temple St. Church, and Mrs. E. L. Crowell, of Bromfield St. Church, delighted all by their singing, resolutions of thanks for which, and for all that had been done to make the convention a success, were presented by Mrs. F. H. Lord.

The following officers were elected for the ensuing year: President, Mrs. C. A. Jacobs; vice-president, Mrs. G. W. Mansfield; corresponding secretary, Mrs. S. W. Floyd; recording secretary, Mrs. John Galbraith; treasurer, Miss E. J. Webster.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Neighborhood Preachers' Meeting. — This happy body of preachers and their wives enjoyed a most delightful occasion of Christian fellowship with Rev. W. J. Yates and wife, of Rockville, on Monday, Oct. 9. The all-absorbing topic of "Revivals" was the subject of the hour. The discussion embraced the following sub-divisions: "The Relation of the Church to the Revival," F. J. Follansbee; "The Relation of the Pastor to the Revival," W. J. Yates; "Conditions of Success," J. H. James; "The Relation of Prayer to the Revival," Dr. Bartholomew. The discussion culminated on our knees, with an earnest cry to God, which reached the desperation point of the Jacob grip, that will take no denial. An excellent dinner was served, and the hour of separation came all too soon. The next gathering will meet with Dr. Bartholomew and wife at South Manchester.

District Epworth League Convention. — "The best convention we have ever held," is the unanimous verdict of the Epworthian hosts concerning the "Decennial Convention of the Norwich District Epworth League, held at the Methodist Episcopal Church, Willimantic, Oct. 18." Rev. L. G. Horton and his large-hearted people had made the most ample and generous provision for our entertainment, and were untiring in their attentions to the comfort and enjoyment of their guests. The church and vestry were elaborately and tastefully decorated with the League colors and mottoes, and spoke, as clearly as did the well-chosen words of the pastor, the warmth and cordiality of the welcome. The singing was an important factor in the success of the convention, and was of a high order of excellence and in perfect harmony with the deep spiritual tone of the addresses.

The presence of the officers of the First General Conference District was an inspiration to us, and the addresses which they delivered lifted the convention to a clearer apprehension and a higher appreciation of the purposes and possibilities of our great organization. The program as announced had awakened great expectations, but the realization far surpassed the anticipation. Anything like an adequate report would far exceed the limits of our space; but the announcement of the speakers and their topics will give the reader a faint idea of the treasures brought forth. Mr. George W. Penniman, of Fall River, Mass., responded to the pastor's words of welcome. No one who has ever listened to this gifted platform speaker will need to ask if the task assigned to him was well performed. Rev. H. E. Foss, of Bangor, Me., portrayed for us "The Christian for the Times," and made us purpose in our hearts to be just such a clean, consecrated, enthusiastic worker for the Master as he set before us. Rev. C. O. Judkins, of Montpelier, Vt., spoke on "The Social Animal," and magnified the possibilities of the Social department of our League work. Rev. L. H. Dorchester, of Boston, unfolded the subject of "Christian Contact," and showed us how, through the work of Mercy and Help, we might follow Him who went about doing good. Rev. M. S. Kaufman, of Brockton, Mass., emphasizing the literary work of the Epworthian, inspired us with

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the purpose to live and die learning. Rev. O. W. Scott, of Chicopee, Mass., felt very much at home in the presence of a Willimantic audience; he was also at home in presenting an object lesson on "The Evolution of a Junior." Rev. F. N. Upham, of Westfield, Mass., stirred all our hearts with a deeper love and reverence for the divine Word as he echoed the voice of God, "Let there be light." In the evening a large audience greeted Rev. Luther Freeman, of Portland, Me., and listened with delight and profit to his masterly presentation of "the difficulties which lie in the way of successful revival work." The chief difficulty, "a misconception of the true character of God on the part of the unsaved." It was truly a great day, full of great thoughts and great blessings, the results of which will be felt throughout eternity.

With this convention the district president, George W. Guard, of New London, closed his second year of very successful work as our leader; and, declining to be mentioned for a third term, retires with the love and appreciation of those who have followed his able leadership. The new president is Rev. Albert E. Legg, who with a strong cabinet of able assistants will carry forward the work.

Mr. Edward M. Wheeler, of Providence, R. I., the treasurer of the First General Conference District, rendered valuable assistance in the leadership of the singing. He also sang with great acceptance the solo, "The Good Shepherd." The music of the Convention Hymn was composed by Mr. Wheeler.

Revival Convention.—The high tide of spiritual interest and power which marked the League Convention, just reported, was maintained and surpassed in the Revival Convention of the day following, held with the same hospitable people under the auspices of the District Ministerial Association. The program was arranged for by the Twentieth Century Thank-offering Commission of the district. Forty-five ministers and forty-four lay delegates were present, besides many others, and all but ten of the charges on the district were represented. Presiding Elder Bates gave direction to the progress of the convention; but the human leadership was less in evidence than the divine. God was in this place, and we knew it and felt it. The forenoon was devoted largely to prayer and praise. Blessed reports of revival interest already under way in the group meetings made glad our hearts. Rev. W. S. McIntire addressed the convention on the "Conviction Essential to Success in Revival Work." In the afternoon Presiding Elder Bates had for his theme, "Travail of Soul Essential to Success." Hon. R. S. Douglass, of Plymouth, Mass., spoke on the topic, "Earnest in Spirit," and Dr. J. I. Bartholomew on "Revival Methods." In the evening a very large audience greeted Rev. D. A. Jordan, D. D., of Brooklyn, N. Y.—a Willimantic boy, whose parents and grandparents were members of this church, wherein also the early years of his own Christian life were spent. Dr. Jordan's presence at the convention gave great pleasure not only to his Willimantic friends, but especially to the preachers who were privileged to enjoy this reunion with their honored co-worker of other days. The theme of his address, "Indispensable Conditions to Successful Revivals," was rich in thought, in suggestiveness, and in spiritual power and tenderness. The altar service which followed, in charge of the presiding elder, was a season of great power and blessing,—

> "When heaven came down our souls to greet
> And glory crowned the mercy-seat."

These two conventions cannot help but give a fresh impetus to the revival work and fire with which Norwich District is already ablaze. The opportunity afforded the laymen to participate with the preachers in this gathering was highly appreciated, and a vote unanimously passed calling for a repetition of the arrangement some time in the future. The sweet singing of gospel hymns by Miss Elizabeth King Gardner, of Pawtucket, R. I., was a most enjoyable and helpful feature of the convention. SCRIPTUM.

MAINE CONFERENCE

Lewiston District

Brunswick.—Rev. G. D. Holmes has been holding a series of special services, assisted by the presiding elder and neighboring pastors. Not all the results that were hoped for were realized, but the church was helped, and more fruit will yet appear, we trust. Rev. F. C. Haddock, D. D., a former pastor, preached one of his grand sermons during his vacation. Bowdoin College has a large entering class; a number are from Methodist homes. The fine new station is nearly completed, and will be appreciated by the traveling public. Its twin awnings are more than five hundred feet long.

South Paris.—The local press speaks of the new parsonage as one of the best houses in town. All the interests of the church are faithfully looked after. Rev. I. A. Bean has some fine illustrated lectures which he is giving under the auspices of churches and Leagues.

Norway, etc.—Rev. J. W. Lewis preaches twice each Sunday, and his sermons are greatly enjoyed. He is planning a revival campaign both at Norway and at Bolster's Mills.

Gorham, N. H.—Summer boarders and Sunday excursions have interfered with church work, but Rev. W. Canham and his wife are lifting heroically, and a noble band are co-operating with them. The Sunday-school has an average attendance of 40; one has joined in full; two children have been baptized; the class-meeting attendance averages 15. Eight young people have recently said, "Pray for me." The Church Aid Society has paid $62 of old bills, and the Epworth League has paid $26 for repairs on the parsonage and for furniture. The parsonage is receiving a new coat of paint in addition to the above-mentioned improvements. Mr. Wesley Wight has recently given a supply of hymnals. The present indebtedness is $271. This church is worthy of outside sympathy and help.

Berlin, N. H.—The pastor, Rev. A. T. Craig, is now enjoying good health, and the babe that met with such a critical accident by falling from the second-story window, is fully recovered. Several have recently said, "Pray for me." A lecture by the presiding elder was well worked up by the pastor, and a substantial revenue was the result.

Berlin Falls, N. H.—A small church among the Scandinavian population was organized here re-

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cently by the presiding elder. A bright, devoted and well-educated young man is in charge.

Empire and *South Auburn.* — Rev. R. A. Rich is encouraged in his work. At Empire there are only fifteen members in full and the attendance at class-meetings averages that or more. I was pleasantly surprised at the working force at the Sunday evening meeting. A new feature is the introduction of an essay on some appropriate topic. Finances are well in hand. The congregations are unusually good for this season of the year.

At South Auburn the presiding elder's claim is fully met. The pastor is supplied with the famous Poland Spring water free. The help and guests of the famous hotel are fine patrons of the ladies' sewing circle. Mrs. Rich is slowly improving.

Chebeague. — These are some of the signs of progress — one baptized; one seeker; parsonage painted; stable shingled, clapboarded and painted; salary paid to date, and several new subscribers to ZION'S HERALD. Rev. F. Grovenor is happy.

Conway, North Conway and *Intervale, N. H.* — Pastors Trask, Baker, and Terhune arranged for afternoon and evening preaching services in connection with the quarterly meetings. They were held on week-days. The weather was ideal. This gave the presiding elder a chance to hear some excellent sermons from Pastors Baker and Terhune. The afternoon services were not largely attended, but were very helpful. The evening congregations were good. This is a plan worth trying in other places. It is a good thing to get out of the ruts.

At Conway the salary is more that paid to date, at the Intervale it is paid to date; at North Conway the brethren are lifting like heroes. Many are thinking that some new adjustments ought to be made another year.

Baldwin and *Hiram.* — Rev. E. T. Barentzen is having some discouragements and some encouragements. Nine have joined on probation this quarter. New record books have been procured and the records carefully revised. At Hiram the Sunday-school averages 24; largest attendance, 67; special services were held in August, the pastor being assisted by Revs. E. S. J. McAllister, of Portland, and A. B. Wood, now a student in Dickinson College. Sunday, Oct. 15, was quarterly meeting. An excellent love-feast, one baptism, large congregation, sacrament of the Lord's Supper at Hiram; good congregation and sacrament at West Baldwin; and a small congregation at North Baldwin, were features of a full day. Twelve new subscribers for ZION'S HERALD have been obtained this Conference year. Who can show a better record?

Personals. — Our aged Brother Sanborn, of Hiram, almost totally blind and very feeble, was present at the quarterly meeting, and left his dollar towards the claim. Rev. A. H. Witham, of Denmark, assisted in the services.

Rev. R. A. Rich, of Empire, has an interesting stereopticon lecture on Cuba.

The scenery, perhaps, was never more beautiful among the White Mountains than now. These passages of Scripture were frequently in our mind and heart: "As the mountains are round about Jerusalem," etc. "Let the beauty of the Lord our God be upon us." A. S. L.

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NEW ENGLAND CONFERENCE

Springfield District

Orange. — The people are exuberant in praise of their pastor, Rev. James Sutherland. The finances are in remarkably good condition. The money has been subscribed and paid for painting the church. The general appearance of the church property indicates prosperity. A member of the church says that Mr. Sutherland is leading the church to higher ground in all particulars, and that they are expecting revival. The meetings are full of spirit, and everything is hopeful. Rally Sunday was observed on Oct. 8, with great enthusiasm. In the services of the Sunday-school the League and Junior League participated; Mrs. Sutherland and A. W. Chase read papers, and the pastor made an address. Mr. Sutherland's morning sermon was on "God's Estimation of His Own Word," and the subject of the evening discourse was, "A Safe Guide for Young People."

Spencer. — All the services are largely attended, with increasing religious interest. Special services begin on Oct. 9. The spiritual life of the church is deepening. Unity prevails, and enthusiasm characterizes all the work. All bills are paid to date — an unusual if not unprecedented state of affairs here at the middle of the Conference year.

Brookfield. — Congregations are good, and the religious interest not marked, but hopeful. Rev. C. W. Delano is in his first year of pastoral work.

North Brookfield. — Pastor Beal and his people seem to agree that his appointment was the right thing; and the outlook is good.

Barre. — Pastor Collier is on his third year. Harmony prevails; congregations are good; interest is increasing, finances are in good condition.

Ware. — The work is going very well indeed. Congregations are good; an increased interest is observable in the social meetings; everything connected with the church seems to be hopeful. Reference has already been made by the HERALD, we believe, to the great loss sustained by Rev. J. W. Fulton and his wife, in the death of their son. He was universally beloved. His character was beyond reproach. He was active in the work of the church, and the community in general feel his loss.

Athol. — Here, also, a good interest and good congregations are reported, and "everything moving." Some improvement of the church property is among the probabilities.

West Brookfield. — Pastor A. B. Gifford is on the fourth year of his pastorate here — which, we believe, is his first charge. He has the esteem of the community as well the affection of the church. While the business of the place has largely vanished, the church seems to be holding its own.

Holyoke Highlands. — Several new converts cheer the heart of this church. Special revival services began Oct. 15, to continue for a month. The pastor is being assisted by Rev. James Tregaskis, of the New England Southern Conference. The temperance friends of the pastor, Rev. O. R. Miller, recently raised a purse of about $60 to send him as a delegate to the first national convention of the American Young People's Christian Temperance Union, which met Sept. 27 and 28 at Chicago. While he was away, the annual meeting of the Holyoke Ministerial Association was held, and he was elected president of that body for the ensuing year.

West Warren. — Rev. F. G. Potter is supplying here. About a year ago the people were not able to support a pastor, on account of the almost entire cessation of business. Now, however, business having revived, the church is doing well. All bills are paid to date.

Northampton. — A class of twenty-two boys thirteen to sixteen years of age, is a noteworthy feature of the Sunday-school here. Mr. L. W. Gould is their teacher, and there is great interest in the class. They hold pleasant gatherings of various sorts from time to time. On the evening of Oct. 9 they gave a reception and banquet to their parents, attended by over sixty persons. After a half hour spent in a social, all proceeded to the supper room, where a fine banquet was in waiting. The tables, arranged by the boys, were in the form of a large cross. At each plate was a souvenir in the shape of an autumn leaf, bearing the date and the names of the donors of the banquet. Interesting addresses were made by Miss E. C. Pomeroy, superin-

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tendent of the Sunday-school, Rev. C. A. Shatto, and Mr. Gould.

On Tuesday evening, Oct. 10, about 135 partook of a banquet given by the Ladies' Aid Society. At its conclusion, Rev. C. A. Shatto, acting as toastmaster, the following sentiments were responded to: "The Social Side of our Church," Rev. F. G. Morris; "Our Ladies," L. W. Gould; "Our Official Board," Robert Drabble; "Our Church's Opportunity," Wm. Robinson; "Our Sunday-School," Martha T. Vance. It is expected that Ralph Gilliam, evangelist, will assist in revival work the first half of December. H.

Boston District

Boston Preachers' Meeting.— The theme of the preceding Monday, "The Spiritual Awakening of Pastors and People in Preparation for Evangelistic Work," was continued. Miss Cassie Smith spoke of her experience and her mission. Rev. Joseph Luccock, D. D., of the Ohio Conference, was introduced and addressed the meeting on the outlook for Ohio Methodism. The question of continuing and supporting the hospital visiting of Rev. Mr. Mitchell was discussed, the movement endorsed, and a committee to co-operate with other denominations ordered. Dr. G. W. McLaughlin, of the Philadelphia Conference, and Dr. W. I. Haven were introduced.

People's Temple, Boston.— Good congregations are in attendance every Sunday night, averaging over a thousand for the last six weeks. Oct. 22, the pastor, Rev. L. H. Dorchester, opened a series of Sunday night sermons on "The Voyage of Life," with the following topics: "The Pilot," "Sailing by Charts," "The Mariner's Compass," "The Art of Navigating," "Wreck and Rescue," "Narrow Channels," "Anchor and Harbor." About 1,100 were present at the first discourse, and there were five adults who asked for prayers in the after-meeting. A large chorus of forty singers, mostly from the Boston Conservatory, furnish the music Sunday nights, with Prof. Warren W. Adams as director. A people's praise service, inspiring anthems, gospel preaching, and after-meetings, characterize these Sunday night meetings. A very encouraging beginning has been made toward the revival of the W. F. M. S. in this church. Miss Danforth gave an inspiring address, Oct. 20, and between forty and fifty new members have been secured already.

Highlandville.— Sunday, Oct. 1, was rally day, and the people came in large numbers to all the services. The altar and chancel were filled with vegetables, fruits and flowers. A large chorus choir lately formed under the direction of a new leader, Mr. Henry, of Brookline, furnished excellent music. The pastor's subject in the morning was, "The Bible School," from John 5: 39. At the usual time the Bible school convened in the auditorium. The large number in attendance received a hearty welcome from the superintendent, Mr. H. C. Carter. Mr. Charlton D. Miller, the principal of the grammar school, gave an address upon "The Bible School the Most Important Adjunct of the Church," Mrs. Miller rendered beautifully and impressively the recitation, "Jamie Douglass," and Mrs. Tompson showed how to study the lesson. In the evening, the harvest concert was a success and reflected much credit upon the committee — Misses

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116 Main St., Ashland, Ohio.

C M

COPPERS

We call attention in our letter of this week to the situation in the Copper share market, and tired holders of these securities may find some little encouragement. It is always darkest just before dawn.

In our last week's letter we called your special attention to Sugar, which has since risen over seven points, and we have something further to say on this stock.

For a stock selling under 50, we feel very bullish on Mo. Pacific and state our reasons why. We review the Financial Situation and offer our opinions on People's Gas. A copy of this letter will be sent on application. We have a mailing list of over 7,000 names throughout New England, would be glad to add yours to the number, and respectfully solicit a share of your patronage.

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BOSTON

& C

Minnie Morse, Maria Armstrong and Gertie Wholl. The superintendent earnestly appealed to parents to support the school, and the pastor, Rev. J. H. Tompson, closed with the benediction. Monday, Oct. 2, the Ladies' Aid Society gave their usual harvest supper. Bishop Mallalieu's call to prayer for Oct. 4 was observed by holding nine services. Over one hundred different persons were in attendance, and two were pledged for Christ and His church.

Cambridge District

Broadway Church, Somerville. — Sunday, Oct. 1, was observed as rally day. The congregations were large all day. At 10.30 A. M., the pastor, Rev. N. B. Fisk, preached on "The Ideal Sunday-school." During the Sunday-school hour addresses were made by Supt. Geo. F. Clarridge, the assistant superintendent, Charles Hezelton, Rev. George S. Butters, and the pastor. A tenor solo was sung by Henry A. Buell. The school is steadily growing, the infant department now numbering 92. More than four hundred were present at the 7 o'clock preaching service. The

[Continued on Page 1380]

Different children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.

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CHURCH REGISTER

HERALD CALENDAR

Portland Dist. Ep. League Convention at Saco, Nov. 8

FRAMINGHAM W. F. M. S. District Meeting, advertised by mistake in last week's HERALD for Oct. 25, will be held at Holliston, on Wednesday, Nov. 1. Miss Effie Young will be the speaker.

M. W. MUDGE.

For Indigestion

Take Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

MORGAN CHAPEL HELPERS. — Several young men or women are needed at Morgan Chapel as voluntary visitors among the tenement-houses of the vicinity. Any one who has four hours a week to spare for this work may write to the acting pastor, Rev. J. L. Seaton, 87 Shawmut Ave., or call at the Chapel between 4.30 and 5.30 on Fridays.

W. F. M. S. — A meeting of the east division of Norwich District will be held at Danielson, Nov. 2. Tea and coffee will be provided for all who carry luncheon. Sessions at 10 30 and 2 Miss Cushman will speak, and there will be a report of the annual meeting at Lawrence.

M. C. JAMES, Conf. Sec.

N. E. SOUTHERN CONFERENCE W. H. M. S. — The sixteenth annual meeting will be held on Wednesday and Thursday, Nov. 8 and 9, in the Federal St. Church, New London, Conn. A report from the meeting of the General Board of Managers, recently held in Pittsburg, Pa., will be given by Mrs. T. J. Everett on Wednesday evening. The address on Thursday evening will be given by Miss Martha Van Marter. Delegates will be entertained during the sessions.

Mrs. J. A. SOUTHARD, Conf. Cor. Sec.

"Rob Peter to pay Paul." That is what they do who take stimulants for weak nerves. Hood's Sarsaparilla gives true nerve strength.

CHURCH EXTENSION. — We desire that all persons having money for our cause shall send it to James Long, treasurer, 1026 Arch St., Philadelphia, mailing the same so as to reach our office before Oct. 30.

W. A. SPENCER, JAMES M. KING, } Cor. Secs.

QUARTER-CENTENNIAL. — The 25th anniversary of the dedication of the West Fitchburg Methodist Episcopal Church, the first public place of worship in West Fitchburg, will be held Oct. 29 to Nov. 5. Addresses and sermons will be given by the pastor, presiding elder, first regular preacher and first regular pastor. Monday evening, Epworth League; Tuesday, resident pastors; Wednesday, sermon by the first pastor; Thursday, reception to former pastors and members of the church, followed by banquet; Friday, the Ladies' Auxiliaries. Sunday, Nov. 5, Sunday-school anniversary. All members and friends of the church, also former pastors, cordially invited.

L. W. ADAMS, Pastor.

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SOLID QUARTER SAWED OAK DROP DESK CABINET, piano polished. One illustration shows machine closed (head dropping from sight) to be used as a center table, stand or desk, the other open with full length table and head in place for sewing. 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on four casters, adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully nickel trimmed. **GUARANTEED** the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. A 20-Years' Binding Guarantee is sent with every machine.

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OUR BOOK TABLE

Admiral George Dewey: A Sketch of the Man. By Hon. John Barrett. Finely Illustrated. Harper & Brothers: New York. Price, $1.25.

As a modest, unambitious effort to portray the every-day Dewey, this little book is a marked success. Hon. John Barrett, the author, is a newspaper correspondent of the best type. He writes in the easy, off-hand, frank, familiar style of the ready reporter, with very little flourish, and no "fine writing" merely for effect. In a brief and concise manner he tells what is essential to an accurate and comprehensive knowledge of this national hero. Mr. Barrett was United States Minister to Siam from 1894 to May, 1898, when he joined Dewey at Manila, remaining with him until last March. Being a Vermonter, he has had exceptionally good opportunities of knowing the Dewey family. For busy people who do not care to wade through extended biographies of the Admiral, this volume will prove very satisfactory. It makes the impression of being eminently fair and thoroughly reliable. Since it is taken largely from notes of occurrences and conversations written down at the time, there is preserved a freshness and vividness most pleasing to the reader. The naturalness of this sketch is one of its chief charms. One rises from the perusal of the book with the satisfied conviction that he is quite well acquainted with George Dewey, the man and the distinguished Admiral.

The Unexpected Christ. A Series of Evangelistic Sermons. By Rev. Louis Albert Banks, D. D. Wilbur B. Ketcham: New York.

The first seventeen sermons deal with the rather unusual phases of the life and ministry of Jesus; and the last thirteen are sermons preached during an Easter revival. They are enlivened by many sprightly illustrations and anecdotes, abound in hints and suggestions, and exhibit a charming simplicity and pathos. The first sermon gives title to the book. Some of the other subjects are: "The Expectant Christ," "The Borrowing Christ," "The Coin of the Heart," "The Beauty of Service," "The Ideal Character," "The Keeping Christ," "Human Life as an Evergreen."

Mr. Milo Bush and Other Worthies. By Hayden Carruth. Illustrated. Harper & Brothers: New York. Price, $1.

This is a collection of twenty humorous stories of characters drawn from many parts of the country — from editors' sanctums, from doctors' offices, from county courts, and suburban towns. Many quaint incidents are included and many lifelike characteristics.

Jefferson Wildrider. By Elizabeth Glover. Baker & Taylor Co.: New York. Price, $1.25.

In this book, which is a love story pure and simple, the author shows how love affects two cousins of widely different temperaments. One is reserved and prefers to suffer for years rather than to acknowledge her love. The other marries in a hurry the wild son of a wild father, but never, through many years of adversity, does she lose her love for, or the love of, her husband. The touching way in which she clings to him is very well told.

The Praise Hymnary. A Collection of Sacred Song. Compiled and arranged by Thomas J. Morgan, D. D., LL. D., William A. May, and Phœbe M. Haynes. Silver, Burdett & Co.: Boston and New York.

This new book of worship has an individuality of its own. Its compilers have sought to blend the classic and the popular by selecting the best of each. The old and tried favorites have been gladly retained, while a goodly number of new hymns and tunes has been added to give freshness and variety. The compilation includes 459 different hymns. Of the 235 authors, many, like Isaac Watts, Charles Wesley, Horatius Bonar, Philip Doddridge, Frederick W. Faber, Thomas Kelley, Henry F. Lyte, James Montgomery, and Samuel F. Smith, are represented by numerous selections. The best work of living writers is also represented in a number of hymns and tunes that have never before appeared in a hymn-book.

Life of General Nathan Bedford Forrest. By John Allen Wyeth, M. D. Harper & Brothers: New York. Price, $4.

In 650 pages the exploits of this famous Confederate cavalry officer are minutely detailed. It makes very interesting reading, and doubtless adds to the completeness of the history of the civil war, for great pains have apparently been taken to make it correct as well as full. The story is, of course, a different one from that to which Northern readers are accustomed; but it does us no harm to see events from various points of view, and notice for how very much the personal equation counts in every narrative. General Forrest, according to this account, while by no means without weaknesses, among which was a harsh and violent temper, was an exceedingly able soldier, ranking very high in military annals. He died in 1877 at the age of 56. After the war he labored for a cordial union between the South and the North, and had he lived he would, like Gen. Wheeler, a personal friend, have been foremost in fighting under the Stars and Stripes when opportunity offered.

The Bible among the Nations. A Study of the Great Translations. By John Walter Beardslee, Professor of Bible Languages and Literature in the Western Theological Seminary, Holland, Mich. Fleming H. Revell Co.: Chicago. Price, $1.

The author has done a much-needed work of scholarship, and done it exceedingly well. He treats critically and luminously the following translations of the Bible and parts thereof: "The Samaritan Pentateuch," "The Septuagint Translation," "The Syriac," "The Vulgate," "The Gothic," "The German," "The English," "The Hollandish," and "The French Translation."

The Making of the Million. Tales of the Twentieth Century Fund. By John Ackworth, Author of "Clog Shop Chronicles," etc. Eaton & Maine: New York. Price, 35 cents.

This is a reprint of an English book, prompted by the effort which the English Wesleyans are making to raise their "Twentieth Century Offering." Our people will find it suggestive.

The Secret of a Happy Day. By Rev. J. Wilbur Chapman, D. D. United Society of Christian Endeavor: Boston and Chicago. Price, 50 cents.

The "Daily Quiet Hours" at the Detroit Christian Endeavor Convention were the most remarkable meetings of that great gathering. The addresses given by Dr. Chapman at that time have now been divided into thirty-one chapters — one for each day of the month — and are included in this attractive little volume. An excellent half-tone portrait of Dr. Chapman forms the frontispiece.

The Ambassador. A Comedy in Four Acts. By John Oliver Hobbes. Frederick A. Stokes Co.: New York.

In one scene of this play a party of ladies call on the mother of the hero, who has made an unpopular engagement, to condole with her. The conversation is entertaining, and all ends satisfactorily. The lovers find out that each one is in love with some one else, and this being discovered in time to remedy it, all are happy.

The Shepherd Psalm for Children. Illustrated. By Josephine L. Baldwin. Fleming H. Revell Company: Chicago. Price, 35 cents.

In tender and fitting story form, prettily illustrated, this gem of Psalms is made very real and interesting to the child mind.

Thoughts. By Ivan Panin. Revised and Enlarged Edition. Published by Ivan Panin: Groton, Mass.

About a dozen years ago Ivan Panin published two booklets of "Thoughts." These he has revised and enlarged and published, with a new preface, in this one attractive little volume.

Poems. By Cora C. Bass (Harley Vane). Printed by Lawler & Co.: Lowell, Mass.

In this attractive little volume are gathered about fifty of the poems of Cora C. Bass, many of which have appeared in the *N. Y. Observer*, *Churchman*, ZION'S HERALD, *Christian Register*, the *Standard*, *Outing*, *Boston Transcript*, *Portland Transcript*, and other periodicals. A sweet spirit of trust and hopefulness breathes through these musical verses, which are certainly worthy of preservation in this permanent form.

Magazines

— Of unusual interest are all the contributions in the *Contemporary Review* for October. Especially significant are the following: "Zionism," by I. Zangwill; "Practical Temperance Legislation," by Lady Henry Somerset; and "The Cross as the Final Seat of Authority," by P. T. Forsyth, D. D. "The Ritualists and the Electorate," by Austin Taylor, will be of importance to those who are interested in the ritualistic agitation in the Established Church. (Leonard Scott Publication Co.: New York.)

— *Photo Era* for October opens with an appreciative sketch of Herbert Whyte Taylor by Edith Winthrop, which is illustrated with several specimens of Mr. Taylor's skill in artistic photography. Frank W. Birchall concludes his series of brief papers on "Artistic Lighting and Posing," in this number. Chester F. Stiles pictures, through

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pen and camera, the Presidential Range in the White Mountains. The editorial and departmental pages contain much in the way of suggestion and help to the amateur photographer. (Photo Era Publishing Company: 185 Franklin St., Boston.)

— The *Medical Record* has for years been the leading organ of the medical profession in America, and has gained a world-wide reputation as the recognized medium of intercommunication between the profession throughout the world. It is intended to be in every respect a medical newspaper, and contains among its original articles many of the most important contributions to medical literature. The busy practitioner will find among the Therapeutic Hints and in the Clinical Department a large fund of practical matter, carefully condensed and exceedingly interesting. Medical news from all parts of the world is supplied through special correspondents, by mail and telegraph; new publications and inventions are reviewed and described; in the editorial department matters of current interest are discussed in a manner which has established the *Medical Record* in the estimation of the whole profession as a thoroughly independent journal and the most influential publication of its class. (51 Fifth Ave., New York.)

— Every new subscriber to the 1900 volume of the *Youth's Companion* will receive a beautiful Calendar. The calendars given by the *Companion* to its friends are famous for their delicacy of design and richness of coloring. That for 1900 will surpass any one of former years. It is the last calendar of the century, and the publishers have endeavored to make it the most beautiful one. Those who subscribe now will receive not only the Calendar as a gift, but also all this year's November and December issues of the paper from the time of subscription. (Columbus Ave.: Boston.)

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THE CHURCH AND THE STATE

Malfeasance in Office

A DISTINGUISHED minister of our church writes as follows: "The enclosed clipping would seem to indicate that the State of New York is more particular about the character of its county treasurers than is the Methodist Episcopal Church about the standing of its Epworth League secretary and its Chicago publishing agent."

The clipping to which reference is made is taken from the New York *Times* of Oct. 18, and is herewith subjoined: —

Gov. Roosevelt tonight [Oct. 17] issued the formal order removing Thomas Hutson from the office of treasurer of Chautauqua County. After reviewing the case, the Governor says:

"It appearing to me that, in violation of law and of his duty, he neglected to report to the board of supervisors of Chautauqua County the amount of interest received by him on county funds; that he accepted a present of $100 from the Fredonia National Bank, one of the banks in which the funds of the county were deposited by him; that the aggregate amount of said interest and present, to wit, $1,695.92, was kept and retained by him as his own property until after the commencement of this proceeding, when said amount was paid by him into the treasury of the county; it is therefore ordered that the said Thomas Hutson be and hereby is removed from the said office of county treasurer of the County of Chautauqua."

The Governor filed a long memorandum with the order of removal. He removes Hutson practically on account of the receipt of the $100 present from the bank, about which he says:

"This, I think, is the most serious fact developed by the investigation of these charges. Of course, no county treasurer should receive a present from a bank in which he deposits public funds, and when Mr. Hutson received this check, he ought either to have returned it at once and declined to accept it, or if it was accepted, it ought to have been accepted as interest and credited as such to the county, and the bank should have been notified accordingly.

"On the whole case I am reluctantly obliged to come to the conclusion that the facts so disclosed are sufficient to warrant the finding that Thomas Hutson, as treasurer of the County of Chautauqua, has been guilty of misconduct and malfeasance in office, which justifies his removal."

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The Youth's Companion for 1900

The regular issue of THE YOUTH'S COMPANION for Oct. 19 is the annual Announcement Number, and contains a full illustrated Prospectus of the contributors and contributions already engaged for 1900. The list of writers embraces many of America's most famous soldiers and sailors, while statesmen, scholars, travelers and gifted story-writers on both sides of the Atlantic will vie in the enrichment of THE COMPANION'S pages during the new year. New subscribers who send their subscriptions now will receive free this year's November and December issues from the time of subscription.

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The Conferences

[Continued from page 1377]

"Bellingham Orchestra," Ashton Lewis, director, has been engaged by this church for the evening services, and a large chorus under the leadership of J. B. Rand has been organized. The pastor is arranging for special revival services to commence the last of this month. Mr. Charles A. Benner, an official member of this church, is sorely afflicted. His daughter, Isabella M. Benner, a devout member of the church, had her limb amputated Saturday, Sept. 30, at the St. Mary Hospital on Commonwealth Ave., where she now remains. The family have the prayers of the church for her recovery.

Lynn District

Trinity, Lynn. — Rally Sunday was observed by this church, Oct. 15. The pastor, Rev. M. G. Prescott, preached from Matt. 22: 21, after which a beautiful cross was brought in before the audience on which was tacked $761 in denominations of $50, $25, $10, $5, $2, and $1, and the people were asked to help take away the reproach from the cross. As a result, $696 were taken, beside the morning and evening offering. At the close all joined heartily in singing "Coronation." At the evening service Presiding Elder Thorndike preached from the text, "Weep with those who weep." The sermon was greatly appreciated by the audience. W.

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